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THE  
SOULES  
EXALTATION.

A  
TREATISE

containing

*The Soules Vnion with Christ,  
on 1 Cor. 6. 17.*

*The Soules Benefit from Vnion  
with Christ, on 1 Cor. 1. 30.*

*The Soules Justification, on  
2 Cor. 5. 21.*

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By T. H. *R*

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ROM. 8. 30.

*And whom he called, them he also Iustified; and whom  
hee Iustified, them he also glorified.*

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LONDON,

Printed by John Hauiland, for Andrew Crooke, and  
are to bee sold at the black Beare in S. Pauls  
Church-yard, 1638.

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# THE SOVEREIGN EXALTATION.

## A TREATISE

containing  
The Soules Union with Christ  
on 1 Cor. 6. 17.  
The Soules Right from Union  
with Christ  
on 1 Cor. 12. 13.  
The Soules Afflictions, on  
1 Cor. 7. 26.



By T. H.

And where he called, there he is called; and where  
he is called, there he is called.

LONDON.

Printed by J. M. for Andrew Crook, and  
are to be sold at the Black Horse in St. Pauls  
Church-yard, 1688.

# A TABLE OF THE Soules union with CHRIST, out of these words:

1 COR. 6. 17.

He that is joyned to the Lord, is one Spirit.

## Doctrine 1.

discover it selfe in three Particulars.

**E**very true beleever is joyned unto Christ.

page 3

Partic. 1.

This knitting of a beleever to Christ, consists in three Particulars.

It is a reall union, though spirituall,

p. 7

Partic. 2.

### Particular 1.

This union it is a totall union.

A true beleever doth gather up all the faculties of his soule, and doth imploy them upon Christ.

p. 5

This union it is an unseparable union.

p. 8

### Partic. 3.

Use 1.

The beleever is satisfied with the riches of his grace.

ibid.

Information to instruct us of the happy privilege of the poore

### Partic. 3.

Saints of God; though despised of the world, yet they are received into covenant and union

Is this: that the beleever doth binde the heart to the exercising of both these.

p. 6

with Christ.

p. 9

Use 2.

The manner of this union doth

It is an use of terror to all opposites

);( 2



## THE TABLE.

posites against Christ. P. 10

Use 3.

It is an use of examination and triall, from hence may bee knowne whether the soule doth rightly cleave to Christ, or whether it doth only dissemble with Christ.

P. 16

Use 4.

It is a ground of comfort for the Saints against all contempt, and disgrace, against all troubles, miseries, and persecutions that the world can cast upon them.

P. 20

Secondly, against all temptations of Satan.

P. 22

Doctrine 2.

The faithfull doe enjoy such an union with Christ, that they are one Spirit with him.

P. 25

For the opening of this Doctrine, two particulars are to bee discovered.

Partic. 1.

The first Particular is the manner how the soule comes to bee

one spirit with Christ. P. 25 and this doth consist in three conclusions.

P. 26

Conclusion 1.

The first conclusion is this, that

the Spirit of God doth really accompany the whole word, but in a more speciall manner he doth accompany the precious promises of the Gospell. P. 27

Conclusion 2.

The second conclusion is this, that the Spirit of grace doth leave a supernaturall light and power, and a spirituall and overpowring vertue upon the soule, and thereby doth bring it unto Christ. P. 28

Conclusion 3.

The third conclusion is this, that the Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with it in the promise.

P. 33

Part. 2.

The second particular is the order of this union, whether the believer is knit to the humane nature of Christ first, or to the

Divine. P. 39

Use 1.

Instruction to inform us what the finnes of the faithfull are, and how they are accounted in Gods account, because of their union.

P. 45

Use 2.

# THE TABLE

Use 2.

It is an use of triall, whereby a man may see, what spirit most men of the world are of: as their soules close with Christ, and receive him, so

they are.

Use 3.

It is a word of exhortation to close with such, as Christ himselfe doth close withall.

P. 49

P. 52

## A TABLE OF THE communion that the Soule hath with Christ from the union with him, out of these words:

I COR. I. 30.

But of him are ye in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption.

Doctrine 1.

**T**He Doctrine from these words is this, that there is a conveyance of all spirituall grace from Christ to all those that beleeve in him.

P. 63

The Tenure of this conveyance discovereth it selfe in these particulars.

Partic. 1.

The first particular is this, that there is fully enough in the

Lord Jesus Christ for every faithfull soule.

P. 66

Partic. 2.

As there is enough in Christ to supply all the wants of his Saints, so Christ doth supply unto them whatsoever is most fit to the need of every poore Saint.

P. 68

Partic. 3.

It is this, as the Lord Christ doth communicate what is fit, so

:( 3

he



## THE TABLE.

he doth preserve what he doth bestow and communicate to the beleeving soule. p. 73

### Partic. 4.

Is this: the Lord doth not onely preserve what grace, he doth give, but he quickens the grace he maintaines. p. 76

### Partic. 5.

Is this: As he quickeneth what he maintaines, so he perfects what he quickens. p. 77

### Partic. 6.

Is this: the Lord at last doth crowne all the grace, be hath perfected. p. 79

### Use 1.

It is a word of lamentation, and reuerent to every unbelieving creature under Heaven; here they may see the misery of their condition. p. 81

### Use 2.

It is a ground of comfort to all the Saints of God, that haue interest in all the riches of his goodnesse. p. 84

### Use 3.

It is a word of instruction to teach every Saint to lie downe in the dust, that they all might glory in the Lord. p. 91

### Use 4.

It is an use of exhortation, or direction, to teach the Saints, whither to goe to fetch succour and supply, of what ever grace they want: Christ is made all in all; why then away to the Lord Iesu Christ. p. 99

### Question.

But you will say, what course or means shall we use to get these things at Christ's hands?

### Answer.

The meanes are two: First, eye the promise dayly, keep it within view. p. 104

Secondly, you must labour to yeeld to the Soule, to the power of the Spirit, and to the vertue of grace which is in Christ. p. 109

Now this particular conveyance of grace from Christ, it is done two wayes; partly by imputation, partly by imparting. p. 113. and they are both in the Text: Christ is made righteousnesse, or justice, that is, he doth iustifie a sinner by imputation, and Christ is made sanctification, and redemption; that is, he doth redeeme and

# THE TABLE.

and sanctifie a sinner by communication. *ibid.*

## Doctrine.

God doth justifie a beleieving soule, not for what he hath or doth, but onely for what Christ hath done for him. P. 115

In the opening of the point, two things are to be cleared:

First, what it is to justifie:

Secondly, what is meant that God doth not justifie any one, for what he hath or doth. P. 116

To justifie it is a word of judicial proceeding, when in a legall manner, the judge doth pronounce a man free, and doth acquit him. P. 116

Secondly, God doth justifie a poore sinner, not for anything he hath or doth: The meaning is this, no grace that a man hath, no duty that hee can perform for which as the material and formall cause of our justification, God doth pronounce any man to bee righteous. P. 117

## Reason

That which in no measure is an-

swerable to Gods justice, and agreeable to the exactnesse of the Law, and for which a man may be condemned, that cannot justifie a man: but it is so here; therefore they cannot be justified. P. 119

## Use 1.

It is a ground of confutation of the Church of Rome, that holds the formall cause of the justification of a sinner, it is the frame of holinesse wrought in him, not imputed to him. P. 122

## Use 2.

It is a word of consolation, and it is a Cordiall to cheere up a mans heart, and to carry him through all troubles, whatso- ever can beside him, or shall befall him. *ibid.*

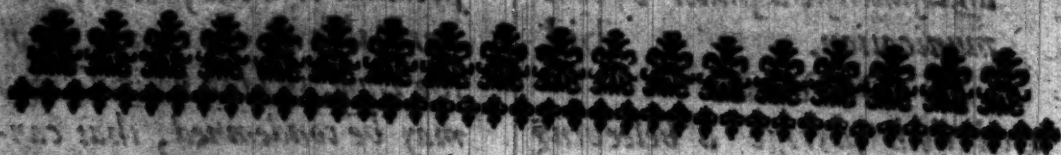
## Use 3.

It is an use of exhortation: will nothing doo the deed, but a Christ? why then above all, labour for a Christ more than all, labour to prize a Christ. P. 127

## A. TABLE



# THE TABLE.



## A TABLE OF THE Soules Iustification, out of these words:

2 COR. 5. 21.

For hee hath made him to be sinne for us, which knew no sinne, that wee might bee made the righteousnesse of God in him.

**O**ut of these words, two things are to be opened:  
First, the description of justification: Secondly, the opening of the description. p. 132

### Doctrine 1.

Justification, is an act of God the Father, upon the beleever. p. 133

For the clearing of the doctrine, 2. particulars are to be opened.

### Particular 1.

The first particular is this, why it is called an act of God the Father & Answ. First, because the Father was the party that was properly offended. p. 135  
Secondly, because the Father is the Fountaine in the Deitie. p. 137

### Particular 2.

ibid. why it is an act of God the Father upon

Justification, it is an act of God the Father upon the beleever, whereby the debt and finnes of the beleever are charged upon the Lord Iesus Christ, and by the meritis and satisfaction of Christ imputed to the beleever, hee is accounted just, and so is acquitted before God as righteous. A

# THE TABLE

upon the beleever? Answer.  
Because it is a transient action  
that passeth from God upon the  
creature, and so doth worke  
thereby a change and altera-  
tion upon the creature. p.

139

The charge that is wrought upon  
the creatures, is two wayes.

Particular 1.

The Lord is said to passe a worke  
or an action upon the creature,  
when hee puts some kinde of  
abilitie upon the creature,  
either spirituall, or naturall:  
as when the Lord makes a  
wicked man, a good man: an  
adulterous man, a chaste  
man: and this wee call a na-  
turall change, because there is  
a gracious frame put into the  
heart. p. 140

Secondly, the Lord is said to make  
a change upon the creature,  
when he takes off some relati-  
ons, and respects, which the  
creature had, and puts upon it  
other respects: and this is  
called a morall change. p. 140

Use 1.

It is a ground of admirable com-  
fort to beare up the heart of a

poore sinner, above all the ac-  
cusations of sinne, Satan, or  
the envy of the world, p.

143

Use 2.

It is a word of direction to all the  
Saints, to appeale to the Iudge  
of the Court in their judge-  
ment. p. 148

Use 3.

It is a ground of terror to the  
wicked, and to all unbelievers,  
that they have no share in this  
point of justification. p.

154

Doctrine.

Christ Iesus never yeelded the  
least improvement of heart to  
sinne, neither did he ever com-  
mit the least sinne in his life.

p. 159

Reason 1.

Looke into the nature of our Sa-  
viour, and it was pure. p.

159

Reason 2.

Looke into the Office of our Sa-  
viour, and hee was without  
sinne. p. 160

Use 1.

It is a word of exhortation to the  
faithfull to conforme their  
hearts

A



## THE TABLE.

hearts and conversations answerable to Christ. - p. 161

### Doctrine.

God the Father did impute all the sinnes of all the world to the charge of our Saviour. p. 166  
When God the Father doth charge the sinnes of the faithfull upon Christ, it doth appeare in these three particular acts.

#### Particular 1.

God the Father, and the Lord Iesus Christ, made a mutuall decree, and purpose, that so many as should beleeve, should be saved; and this was left to the care of Christ, that he should make them beleeve. p.

170

#### Particular 2.

Our Saviour having undertaken to keepe these, he therefore put himselfe into the roome, and place of all those lost sheepe.

p. 173

#### Particular 3.

Our Saviour having put himselfe into the room of a sinner, the Law now proceeds with full scope against him. p. 175

#### Reason 1.

That which the Lord Iesus Christ

did willingly submit himselfe to without sinne, that God the Father might justly charge upon him: p. 176

#### Reason 2.

Because the justice of God requireth this at the hands of Iesus Christ, that hee should take the guilt of sinners upon himselfe. p. 177

#### Reason 3.

Because herein is abundantly magnified the love and mercy of Christ. p. 179

#### Use 1.

It is a word of instruction to the Saints: if God the Father hath laid thy sinnes upon Christ, then doe not thou take them from him to thy selfe. p. 180

How farre a beleever may charge himselfe with his sinne, doth appeare in these foure conclusions.

#### Conclusion 1.

Every beleever is bound to see and examine the sinfull carriage of his soule, and to judge that it hath power to make him guiltie, and also to condemne him. p. 182

Con-

# THE TABLE.

## Conclusion 2.

Every beleeving soule justified, ought to acknowledge that it were righteous with the Lord to let out his wrath against him, though not to condemne him, yet to distract him. P.

185

## Conclusion 3.

Every beleever accepted, and justified, in and through Christ by the Father, yet hee is thus farre bound to charge his sins upon himselfe, as to maintain in his owne heart a sense of the need that he hath of Christ, as well to continue his respect and acceptation with God, as to bring him at first into the love and favour of God. P. 187

## Conclusion 4.

Thus farre the Saints of God ought to goe in charging their owne soules with their sinnes, so far to see them, and to be affected with them, as to bring their hearts to be truly carried with hatred against them, and with resolution to get power and strength against them. P. 189

How farre a beleever may not charge himselfe with his sin, may hee conceived in these two conclusions.

## Conclusion 1.

A beleever should not in his judgement conceive, nor in his heart be perswaded, that any sinne, nor all his sinnes shall ever bee able to fasten the guilt of sinne upon him, so as to cause revenging justice to proceed against him, to his condemnation. P. 192

## Use 2.

It is a word of terrour to all unbelevers, they are destitute of all hope of the pardon of their sinnes. P. 197

## Use 3.

It is a word of exhortation to the Saints: was Christ made sin for thee? then be thou content to bee made shame for him. P. 200

## Use 4.

It is a word of comfort to all the faithfull: learne to cast all thy sins on the Lord Iesus Christ.

## Doctrine 4.

The Lord Iesus Christ suffered fully, whatsoever punishments divine



## THE TABLE.

divine justice required, or were deserved by the sinnes of the faithfull. p. 202

For the opening of the Doctrine, three questions are to bee answered.

### Question 1.

What were the kindes of punishments which Christ did suffer, and how farre did hee suffer them?

#### Answer.

First, Christ did suffer death naturall, that is, the dissolution of soule and body. p. 210

How far our Saviour did suffer death naturall, appeareth in three conclusions:

#### Conclusion 1.

Whatsoever did appertaine to the substance and essentials of the first death, that Christ did suffer. p. 210

#### Conclusion 2.

Christ did undertake to die the death of the crosse, a most shamefull and base death; onely appropriated to the basest malefactors, that hee might thereby shew the hainousnesse of sinne, which deserueth the worst death of all. p. 211

### Conclusion 3.

Those dishonorable infirmities which besell men, because of the infirmities of the flesh, as the having the body to rot in the grave, to be torne in peeces: our Saviour would not undergoe these, because hee had no need to suffer these. p. 206

#### Use 1.

It is a sweet cordiall to all the Saints of God, upon their death beds: for the death of Christ hath taken away the evill of death. p. 207

Secondly, Christ did also suffer in his soule, in that there was a reall withdrawing of the mercy and compassion of God. p. 213

Secondly, there was a reall inflicting of the indignation of the Lord; and that fills the soule of a poore creature. p. 214

### Question 2.

How farre our Saviour suffered these paines?

#### Answer.

This is to bee knowne in these five conclusions.

Con

## THE TABLE.

**Conclusion 1.**  
It is possible, that some paines of hell may be suffered in this life, therefore the living of our Saviour in this life is no hinderance, but that he might undergoe them. p. 215

**Conclusion 2.**  
Some paines of Hell were endured by Christ, and yet the union of the Manhood, with the Godhead, might still be untouched. p. 216

**Conclusion 3.**  
Our Saviour suffered paine in his soule, as hee was our Mediatour in our roome, and in our stead. p. 218

**Conclusion 4.**  
Whatsoever punishment proceeded from the Father, our Saviour tooke it upon himselfe, yet so, as that he neither had personal sin to deserve it, neither did he sin in bearing of it, as the wicked doe, which are damned. p. 220

**Conclusion 5.**  
The desperation of a damned soule in hell, and the eternity of torments: they are no essentials of the second death, and therefore they could not, nor ought

not to be suffered by our Saviour. p. 227

**Use 1.**  
It is a word of information: labour from hence to see the hairynesse of sinne, and to hate it, because it hath brought all this evill upon thy Saviour, and would have brought the same upon thee, had not the Lord Jesus stepped in between thee, and the wrath of the Father. p. 234

**Use 2.**  
Did our Saviour suffer these paines? then see here the strictnesse of Gods justice. p. 241

**Question 3.**  
When did our Saviour beginne these sufferings? p. 242

**Answer.**  
Our Saviour did beginne the paines of the naturall death from his cradle, to his grave; he began to die, as soone as hee began to live. p. 245

Secondly, our Saviour did suffer these paines in his soule, partly in the garden, partly upon the crosse. p. 247

**Question 3.**  
Whether our Saviour did suffer



# T. H. E. T. A. B. L. E.

in body alone, or in soule alone,  
or in both.

Answer.

Christ did properly and immedi-  
ately suffer the wrath of God  
in his soule, as well as hee did  
the paines of death in his body.

P. 249

Use 1.

Is it so, was the Lord Iesus dri-  
ven to this astonishment, and  
to all this misery? then let eve-  
ry soule learne from hence  
what will be the fruit of sinne,  
and what hee may expect from  
sinne.

P. 260

Reason 1.

Is taken from the divine justice  
of God, which required this by  
way of satisfaction, as being  
only suitable, and agreeable,  
to the divine justice of God,  
by reason of sinne.

P. 283

Reason 2.

Is taken from the office of Christ,

P. 242

Secondly, our Saviour did suffer

the paines in his soule, but

the paines in his body, but

the paines in his body, but

the paines in his body, but

the paines in his body, but

the paines in his body, but

because our Saviour was our  
Saviour, and so he was bound to  
it by faithfulnessse.

P. 287

Use 1.

It is a word of consolation, and  
it directly meets with Popish  
Purgatory.

P. 288

Use 2.

It teacheth us that all the trou-  
bles, miseries, afflictions, either  
inward, or outward, they can-  
not properly bee called punish-  
ments inflicted upon the faith-  
full, but chastisements.

P. 289

Use 3.

It is a word of comfort to all you  
that are believers: you have  
heard the treasures of mercy,  
and the death of our Lord  
Iesus Christ laid open: view  
them, and take them all for  
your comfort.

P. 293

Conclusion.

The difference of a damned soule  
in hell, and the glory of a  
saint in heaven: they are no essentials  
of the second death, and there-  
fore they could not, nor ought

THE AUTHOR OF THIS

# Several Treatises of this

## AUTHOR.

THE UNBELIEVERS PREPARING FOR CHRIST

out of  
 Revelation 22. 17.  
 1 Cor. 14.  
 Eph. 1. 19.  
 Luke 19. 42.  
 Matthew 20. 34. 25. 6.  
 John 6. 44.

- 1 The souls preparation for Christ or a Treatise of Conversion, on Acts 2. 37.
- 2 The souls humiliation, on Luke 17. verses 15, 16, 17, 18.
- 3 The souls vocation, or effectually calling to Christ, on John 6. 45.
- 4 The souls union with Christ, 1 Cor. 6. 17.
- 5 The souls benefit from union with Christ, on 1 Cor. 1. 30.
- 6 The souls justification, eleven sermons on 2 Cor. 5. 21.
- 7 On Luke 10. 22.
- 8 On Psalm 119. 29.
- 9 On Revelation 1. 28, 29.
- 10 On 2 Tim. 3. 7.



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Severall Treatises of this  
A U T H O R.

1 THE unbelievers preparing for Christ,  
out of

{ Revelations 22. 17.  
1 Corin. 2. 14.  
Ezekiel 11. 19.  
Luke 19. 42.  
Matthew 20. 3, 4, 5, 6.  
John 6. 44.

2 The soules preparation for Christ, or a Treatise of Contrition, on *Acts* 2. 37.

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5 The Soules union with Christ, 1 *Corin.* 6. 17.

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7 The Soules justification, eleven Sermons on 2 *Corin.* 5. 21.

8 { On *Judges* 10. 23.

{ On *Psalme* 119. 29.

Sermons { On *Proverbs* 1. 28, 29.

{ On 2 *Tim.* 3. 5.

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THE SOULES  
union with CHRIST.

1 CORIN. 6. 17.

*He that is joyued to the Lord, is one Spirit.*

**W**E told you that the application of the merits of Christ, consists especially in two things: First, the preparation of the soule for Christ.

Secondly, the ingrafting or the knitting of the soule to the Lord Jesus Christ.

Of this preparation wee have heretofore largely treated: partly in contrition, where the soule is cut off from sinne: partly in humiliation, whereby the soule is cut off from it selfe; whereby the Lord raises the foundation of all carnall confidence, whereby a man rests upon his owne privileges and performances, and makes his services his Saviour; either the soule seeth no need to depart from sinne, or else it thinks it can helpe it selfe out of sinne: when both these are remo-



ved from the soule, then it is fitted to receive the Lord Jesus Christ.

Secondly, the soule comes to be ingrafted into Christ: and that hath two parts:

First, the calling of the sinner; or the putting of the soule into Christ.

Secondly, the growing of the soule with Christ: these two take up the nature of ingrafting a sinner into the stock:

First, it is put into the stock.

Secondly, being put into the stock, it growes together with the stock: these two things are answerable in the soule. The former of these two wee have largely treated of, and fully finished in the great worke of vocation, when the Lord brings the sinner to himselfe by the call of mercie, and the voice of the Gospell: we are now to proceed; and we have made some entrance into the second; and that is the growing of the soule together with Christ: for though the graft be in the stock, yet it cannot be fruitfull, unlesse it grow together with the stock: now this growing together is accomplished by two meanes:

The first is the union which the soule hath with Christ.

The second is a conveyance of sap, or sweetnesse, or a communion with Christ, and all the treasures of grace and happinesse that is in him: then to make up the growing together of the graft and the stock; First, the graft is put into the stock. Secondly, there must bee a communicating of the moisture that is in the stock, to the graft, and

so they grow together; otherwayes it growes not at all; but withers away: now wee are first to describe the nature of the worke in generall; and then we will descend to particulars, and the severall parts of it: now wee will define this union so farre as it concernes our purpose, not intrenching into particulars.

It is such a joyning of the faithfull soule in such a meanes to Christ, that it becomes one spirit: these are not by way of collection to be gathered, but they are plainly expressed in the text: and two points of doctrine I meane to prosecute: the first point is from the first part of the text.

Every true beleever is joyned unto Christ: the word in the originall is, glued; he is glued, he is waxed, he is firmly and neerly combined and knit to the Lord Jesus Christ. 1. Doctr.

The second part of the description, is the second point in hand.

He is so joyned unto the Lord, that he becomes one spirit: as the adulterer and the adulteresse is one flesh; so he that beleeves in Christ, is so neerly joyned to him, that he becomes one spirit: so we see the verse offers two doctrines. 2. Doctr.

First, that a faithfull soule is firmly and neerly knit unto Christ.

Secondly, hee is so knit that he becomes one spirit.

But first of the first doctrine.

What ever by way of comparison can be alleged, concerning the neere combination of one thing with another, they are all tyed to this knitting



ting of the soules to Christ: looke what a friend  
is to a friend; looke what a father is to a childe;  
what a husband to a wife; looke what a graft is  
to a tree; and that is neerer than a husband to a  
wife: nay, goe yet farther, Galat. 2. 20. what the  
soule is to the body; the soule is not only knit to  
the body, as one member to another, as the hand  
is knit to the arme, and the arme to the shoulder;  
but the soule doth communicate it selfe univer-  
sally throu the least part of the body: so the  
Apostle saith, *Christ is the very soule of a beleever.*  
*Plive, yet not I, but the Lord Iesus liveth in mee:* so  
that looke as the body liveth by the soule, the  
soule closing, and communicating, and quickning  
of the same, so Christ is in a Christian, and speaks  
in a Christian, and enableth a Christian to the  
performance of that he doth; hence the body of  
the faithfull is called Christ, 1 Corin. 12. 13. but  
we will open this a little farther in two passages:

First, the carriage of the soule in this closing.

Secondly, the manner how it doth close.

The carriage wee shall desire to discover in  
three particulars, which may bee expressed in a  
graft, when it is put into the stock: and I say,  
therein observe three particulars.

First, there is an exercise of the elements that  
are in the graft upon the stock, and are so farre  
mingled one with another, and doe so farre close  
one with another, that they become one.

Secondly, the graft joynes to the stock, and  
none other.

Thirdly, they doe not onely adthurs, but are  
bound

bound one to another: and this makes them act answerably to these three particulars. There is also an expression of the knitting of the soule to Christ in three particulars:

First, the soule gathers up it selfe, and all its spirits, its faculties, that doth exercise in the worke thereof upon Christ, and that makes the soule to grow unto the Lord: when the soule turnes the promise into good bloud, it doth not only chew the meat, but digest it, and it becomes good bloud: a true beleever gathers up all the faculties of his soule, and imployes them upon Christ: hope expects Christ, and desire longs for Christ, and love and joy embrace Christ, and the will closeth Christ; thus the soule fetters it selfe upon Christ, hoping, expecting, longing, desiring, loving, embracing: looke as it is with a woman that kneads dough, if there be two parts of it, the moulding and the kneading knits them together, and makes them one lump: so there is the moulding of the soule to the promise, hoping, and desiring, and longing, and choosing; faith kneads all these together, and knits them unto God, and drawes the soule to him.

Secondly, the soule is satisfied with Christ, and the riches of his grace; the beleever doth repose his confidence wholly thereupon: *Prov. 5. 19.* that which makes the love of a husband increase towards his wife, is this, *Hee is satisfied with her breasts at all times, and then becomes to be ravished with her love:* if a husband hath a loose heart, and will not content himselfe with the wife of his



ting of the soules to Christ: looke what a friend  
is to a friend; looke what a father is to a childe;  
what a husband is to a wife; looke what a graft is  
to a tree; and that is neerer than a husband to a  
wife; say, goe yet farther, Galat. 2. 20. what the  
soule is to the body; the soule is not only knit to  
the body, as one member to another, as the hand  
is knit to the arme, and the arme to the shoulder;  
but the soule doth communicate it selfe univer-  
sally throu the least part of the body: so the  
Apostle saith, *Christ is the very soule of a beleever.*  
*Plive, yet more, but the Lord Jesus liveth in mee.* so  
that looke as the body liveth by the soule, the  
soule closeth, and communicating, and quickning  
of the same, so Christ is in a Christian, and speaks  
in a Christian, and enableth a Christian to the  
performance of that he doth; hence the body of  
the faithfull is called Christ, 1 Corin. 12. 12. but  
we will open this a little farther in two passages:

First, the carriage of the soule in this closing.

Secondly, the manner how it doth close.

The carriage wee shall desire to discover in  
three particulars, which may bee expressed in a  
graft, when it is put into the stock: and I say,  
therein observe three particulars.

First, there is an exercise of the elements that  
are in the graft upon the stock, and are so farre  
mingled one with another, and doe so farre close  
one with another, that they become one.

Secondly, the graft joynes to the stock, and  
none other.

Thirdly, they doe not onely ad thut, but are  
bound

bound one to another: and this makes them act answerably to these three particulars. There is also an expression of the knitting of the soule to Christ in three particulars:

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youth, but hath his back doores, and his goings out; this makes a breach in matrimoniall affection; but when he is satisfied with her breasts, he is ravished with her love: so hope hath an expectation of mercy, and is satisfied therewith; desire longs for mercy, and is satisfied therewith; the will closeth Christ, and it is fully satisfied with him; and if it were to chuse againe, it would chuse none but Christ: thus suck thou up the consolations in the promise, and be satisfied therewith, and then thou wilt grow there upon; but if you will bee resting here, and staying upon the contentments of the world, this is weake confidence, and drawes the soule from God.

Thirdly, the last thing is the binding of the heart upon both these, viz. the keeping of the heart to the exercise of the promise, and to bee satisfied with the promise; 1 *Coloss.* 23. *If yee continue in the faith*; being grounded and settled, so that a man doth stake downe his heart to the promise, and holds hope, and desire, and love, and joy, and the will unto it: it receives all Christ, and none but Christ, and stayes here, and continues here for ever: this same covenant that bindes the soule to Christ, is that which makes the union betweene Christ and the soule: thus we see how the soule carries it selfe in this union.

The second thing considerable, is the manner how it is done, and the qualitie of this union: and this we will discover in three particulars;

First, it is a reall union, but it is spirituall, you must not conceive it grossly, as if my body were joyned

joynded to Christ; but there is a reall union which is spirituall: there is a union betweene the nature of Christ, God and man, and a true beleever: that which I desire to declare is upon this ground, to difference this union from that which Divines are deceived in; viz. that it is an union more than in bare notion and apprehension of the minde; for what ever a man conceives, his understanding closeth with it; as whatever I apprehend, I close with that; there is a conveyance of the thing into my minde, and I close with it: now the union of a beleever's soule with Christ is more than this: it is not a bare apprehension, a wicked man will goe farre in the apprehension of Christ; but this union is somewhat more, and I call it a reall union, because there is a knitting and a closing, not onely of the apprehension with a Saviour, but a closing of a soule with a Saviour.

Secondly, I say this is a totall union, the whole nature of a Saviour, and the whole nature of a beleever are knit together: first, that it is a reall union, all the places of Scripture doe intimate as much: what the branch is to the vine, the soule is to Christ: now they are more than imagination; so what the husband is to the wife, the soule is to Christ. Now they are more than in understanding; for a man may conceive of another woman, as well as of his wife; but this is another union, whereby the person of the one is knit unto another: the bond of matrimony knits these two together. This is the frame and guise of knitting the soule to Christ, it is no bare apprehension but

wee



wee feed upon Christ, and grow upon Christ, and are married to Christ: *Hosea 2.20. I have married thee to my selfe, in truth, in judgement, and in right conscience.*

Secondly, I say it is totall in so much that Christ is the head, and a beleever, a member; in both these regards they are joynd: Christ is the head of the Church, not onely according as he is God, but as hee is God and man; and a beleever is a member not onely according to his body, but according to his body and soule: now whole Christ being the head, and the whole beleever being a member, therefore a whole Christ, and a whole beleever must be joynd together.

The third is this, this union is inseparable: *Jeremie 32.40. The Lord promiseth to make an everlasting covenant with the house of Israel, and I will never part away from them to doe them good: so Psalme 89.33.34. It is spoken there concerning Salomon as I conceive the Psalmist saith, if he sinned against mee, I will scourge him, and I will visit him with stripes; nevertheless, my loving kindnesse I will not take away from him, nor suffer my faithfulnessse to faile my covenant; I will not breake, nor alter the thing that is gone out of my mouth: marke that the Lord out of faithfulnessse doth establish thee to him in vocation, the Lord hath made a covenant with the soule in vocation, the hand of the Lord layes hold upon the soule, and brings it home; now though the Lord correct the soule sharply, yet will he not leave it totally and finally; it is inseparably knit to Christ; what can it be*

be, what shall it be, that can separate a poore sinner from Christ? if Satan could have hindered him from comming to a Saviour, hee would have then hindered him from comming to Christ; when he had his greatest dominion over him: if sinne could have let him when a man had nothing else but sin, he would not have forsaken that and have beene brought home to Christ. If the world could have prevailed, Christ should never have pluckt him from it; but when Satan had his greatest power over him; when a man was nothing else but sinne by nature, when the world most prevailed, yet then God by his good Spirit plucked thy heart from sinne and selfe: that soule is mine, saith Christ, Satan must give way; and shall not hinder it: that soule is mine, saith Christ, sinne shall not let it from comming to mee: that soule is mine, saith Christ, and the world shall not stop the worke of a Saviour; and if Satan in the height of his malice, and the world in the top of its force, could not prevaile to keepe the soule from Christ, then much lesse shall these be able to pluck us from a Saviour: the point then is undeniable, that the soule is really, totally and inseparably knit to the Lord Jesus Christ.

We may here take notice of the high and happy privilege of poore creatures; how ever the poore Saints of God are despised and contemned of the world, yet they are received into covenant with the Lord; they are made one with Christ, and are of the blood royall: and this is the greatest privilege that can bee; this should beare up

*Use II*

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the hearts of poore Christians ; yee are now in the very gate of Heaven, nay let mee say as the Apostle speakes ; and I see no reason why a man may not say that hee is in Heaven in truth, though not in that measure and largenesse of glory he shall be afterwards. *1 Theff. 1. 17.* The happinesse that a Christian shall have in Heaven, is this, *Hee shall be ever with the Lord Iesus* ; Heaven were not Heaven, unlesse a man might bee with Christ there : the place doth not make a man happy, but the union with a Saviour that makes him happy, and to be joyned to Father, Sonne, and holy Ghost, that makes him happy, and the beleever is now knit to them, and therefore must needs be happy ; *Deut. 33.* the last verse, as he said of the people of Israel, so may I say of all faithfull soules, *Happy are thou, oh Israel*, saith the text, *who is like unto thee, saved by the Lord, the shield of thy helpe, and the sword of thy excellency* ; so may I say, Happy are ye, oh beleiving soules, who is like unto you ? yee are saved by God, and are married to the Lord Iesus Christ, and are the spouses of the Saviour of the world ; and he that is the Judge of the world, is your Husband, your beloved, and you are his : let nothing therefore dismay your hearts.

*Use 2.*

The second use is that of terror, and it is like a thunder-bolt, able to breake the hearts of all those that are opposite to them that beleve in Christ : that which I would have all consider on is this, that the persecution of the Saints is a sin of a high nature, it is a most heinous abominable sinne in the sight of God, how ever the world thinkes

thinkes not so of it, yet they shall bee sure one day to finde: I know men thinke not thus, because haply the law of man provides not in this case to punish those that oppose the Lord Iesus Christ, and the power of his grace, because haply the Magistrate doth not, or haply cannot smite those that set themselves against those that feare God and trample upon them: therefore wicked men make the Saints of God the marke of their malice, and the aime of their rage, and all their indignation is bent that way, they glory in what they have done, and threaten what they will doe; they will hang and draw, and quarter within themselves: this is that which the proud spirits of the world make their maine prize, and they thinke thereby to procure praise unto themselves, and great preferment in their owne eyes this way: let me speake a little to these, you that are guilty of this sinne, see the compasse of it, take notice of the reach how farre this rebellion goeth: I would wish these men that persecute the Saints, I would have them underst & the compasse of their course, how farre their wicked practice extendeth, it is not against a despised Christian: no, let them know it, their rage and malice ascends up to Heaven, and offers violence to the Lord Iesus Christ, and they labour what they can to plucke Christ from the right hand of his Father, and they endeavour what in them lies to shed his blood, and take away his life: let all know that have beene professed opposers and dead haters of the Saints of God, let them know they are indicted of high



treason, and that in a most hainous manner  
 against the Lord of Heaven and Earth, against  
 the Lord Iesus Christ, the Redeemer of the  
 world: I would that these men would not cozen  
 themselves, for God will not bee mocked: they  
 professe they love Christ with all their hearts,  
 and they will doe any thing for him, but those  
 nice fellows, those spruce fellows, it is those  
 that they hate to the death: doe you so indeed?  
 thou hast said enough then, for thou hatest Christ  
 in hating them, and thou persecutest Christ in  
 persecuting them: *Esay 57. 23. 28. whom hast thou  
 reproached and blasphemed, saith the text, and against  
 whom hast thou exalted thy voyce, and lifted up thine  
 eyes on high? even against the Holy one of Israel: and  
 in the 28. verse, I know thy abode, and thy going out,  
 and thy coming in, and thy rage against me: so that  
 how ever Senacherib aymed at Hezekia onely, and  
 those that professe the truth, yet the Lord takes  
 it as done to himselfe: he that knew their hearts  
 and their malice, hee saith, I know thy rage against  
 me, it was against the holy One of Israel that they  
 rayled. Wicked men persecute the lives of belie-  
 vers; now Christ lives in them, and thou hatest  
 the life of Christ, and persecutest the life of  
 Christ: *Act 9. Paul had gotten letters from the Sy-  
 nagogue, and hee would have haled so prison all the  
 Saints of God that professed the Name of Christ; now  
 if a man had come to Paul, and asked him, Paul  
 why doe you persecute Christ; hee would have  
 beene in great indignation; what, revered  
 Paul, learned Paul, zealous Paul; what, hee per-  
 secute**

scate the Lord of life? why, Christ proclaimes it, he doth so, and hee puts it to an upshot, and ends the controversie, and puts the question out of doubt, *I am Iesus*, saith he, *whom thou persecutest*: as if he had said, Poore foole; thou knowest not, and I perceive thou thinkest it not, but I receive the wound; the foot is prickt, and the head complaines. I would have a man make the case his owne, and be his owne Judge: If any man should pretend friendship to you, and professe hee loves you, and tells you hee tenders your person, but yet hee will torment your body; and hee loves your head, but yet he will cut off your arme: there is no man so weake, but he would loath such cursed kinde of dissimulation: a man cannot love the head and hate the member; love the person and torment the body: just so these men deale with the Lord Iesus Christ; Gods faithfull beleeving servants are his eyes: *Zacharie 2. 8. He that toucheth you, toucheth the apple of mine eye*; they are flesh of his flesh, and bone of his bone: thou that pretendest to love Christ, and so tender the head, and in the mean time loathest his members, and his poore Saints; know that thou dost not persecute the Saints so much, but thou persecutest Christ much more: but haply thou wilt say; I am no drunkard, nor no whore-monger; I tell thee this sinne is worse than drunkennesse, or whoredome: the text saith, *that Herod was an incestuous person, and married his brother Philips wife*; but he added this sinne above all the rest, hee put *John* in prison; therefore all that heare the Word

Luk 13



of God: if a man did see an incestuous wretch in the congregation, whom humanity, and reason, and nature doth loath, we would abhorre and detest him, nay every man knowes that it deserves death. Looke upon thy owne soule, and lay thy hand upon thy heart, thou that persecutest the Saints: thy sinne is greater, and thy condemnation shall be farre sorer than such a mans: hence it is that God threatens such men with the heaviest judgements: *Psalm 82. 5.* it is spoken there concerning *Doeg*; we may see the story: *1 Samuel 22.* When *Abimelech* gave *David* shew-bread and *Goliaths* sword, *Doeg* saw it and told *Saul*, and afterwards slew eighty five persons of the Priests; now this Psalmist made this Psalm against this man: and he saith, *Thy tongue deviseth mischief like a sharp razor working deceitfully, and God shall likewise destroy thee for ever. He shall take thee away, and pluck thee out of thy dwelling place, and out of the land of the living;* because he did oppose himselfe against *Abimelech*; therefore the Lord would not let him go without a punishment: nay as God threatens the sorest punishment against such persons; so the Saints of God by their prayers set themselves most against them: *Psalm 129. 5.* *Let them all be confounded and turned backe that have ill will at Sion, neither doe they that goe by say, The blessing of the Lord bee upon you: the poorest man that lives, that is in the meanest place, if he walkes in an honest calling, the Saints with a blessing to him; but they that oppose the Saints of God, the Saints curse them in the name of the Lord: it is true, I confesse, wee must bee*  
wary

wary and wise, but being wise and wary, it is a thing wee may and should doe; *David* by way of Revelation knew who were implacable and obdurate; though wee know not this, yet aiming at none in particular, but onely in the generall, at those who bee incorragible; the Saints of God curse them, and that bitterly in all their desires that they put up to God; nay the greatest inditement at the day of judgement proceeds against sinners because of the persecution of his Saints, because in them they persecute Christ himselfe; they teare out the very eyes of Christ, and rend his heart in peeces: *Ind. 14. The Lord commeth with thousands of his Angels to execute judgement upon all, and to convince all that are ungodly amongst them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him: Matthew 25. the latter end, Departs from mee, ye cursed, I know ye not; I was in prison, and ye visited mee not; I was naked, and ye clothed me not: why, Jesus Christ is gone to Heaven, and haply they never saw him: but saith hee, in that you did it not to one of these, yee did it not to mee. Now Divines reason thus, that all the doome that shall passe upon the wicked at the day of judgement, shall goe in this tenure: because ye have not done this and that; and if those shall bee condemned that did not visit the Saints when they were in prison: if those shall be damned that did not cover the naked, what shall become of those that teare their hearts, and rend the clothes off their backs?*  
the



the Lord hath not onely torments for them here, but he hath devils in hel to torment them for evermore: Therefore let me speake a word of advice to those that are guilty of this great sinne of persecuting the Lord of life; goe aside and reason with your soules, and parley with your hearts, and think with your selves, Oh poore foole that I was, it was not any poore Christian, any poore Saint that I hated, but it was the Lord Jesus Christ, the Lord of life, and of glory, that I persecuted, that I would have pluckt out of his Throne; I would have tore his flesh off his body, and rent his members asunder; and alas, I never knew it; it was not the Saints I opposed, but the Lord Jesus Christ. I speake not this to countenance faction, my aime is at those that persecute religion and sanctity of life.

*vse 3.*

For examination and triall; we may hence see who are those that cleave unto Christ, as also those that are false and dissemble with Christ, which pretend great love, and professe great kindnesse unto our Saviour, and how much they respect him, and how neere Christ is to them. From the former Doctrine, you may discover whether this be true or false: hee that is a true beleever, and knit so to Christ as never more to bee separated and parted, he takes up the whole strength of his soule, and bottoms it upon a Saviour; hee is sanctified with the freenesse of his grace, and is resolved for ever to cleave unto him, and bestow himselfe upon him: he that truly beleeves, is thus knit, thus joynd to the Lord Iesus Christ: looke

as it is sometimes with a mightie branch of a tree,  
r with the arme of a mans body, however the  
bough of the tree may be rent sometimes, and ha-  
led aside by the violence of the tempest, or by the  
pulling of a mans hand, yet it will hold by the  
body, and when the hand is gone, it will goe up  
again: so it is with a faithfull soule, he so cleaves  
to Christ, that he will never be parted from him,  
he will never be separated, what ever provocation  
or opposition comes to the contrarie: the belee-  
ving soule is sometimes rent and strained by the  
weight of persecution and temptation, and with  
the violence of corruptions; but as soone as the  
temptation and the weight is gone, it clings to  
Christ again; and as the bough, take away the  
hand, and it will rise up again: so whatsoever  
temptations come, or corruptions come, or oppo-  
sitions betide, yet it will not be pluckt off from  
the Lord, and though it may be swayed aside, yet  
it growes to the Lord: therefore the first of *Sam-  
uel* 10. 26. it is said, *The hearts that God touched  
did cleave unto Saul*; so it is with a beleever, those  
that are famous in the eyes of the world, and have  
professed great kindnesse to him, in the time of  
persecution they will flye off; but those whose  
hearts God hath fully touched, they will follow  
Christ, notwithstanding all opposition; as it is  
with the needle of a diall, it may be stirred and  
moved, but it will never rest till it come to the  
right place again: so it is with the soule that is  
knit to Christ by faith, though he may be staggering  
and doubting, yet he will never be quieted

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till he come to be fastned the right way to Christ, but others there are that cleave fainedly to Christ, and herein it will appeare; either they will off when occasion serves, or else wither in the very worke of the profession of the Gospell, though they continue therein: some there be that fall away wholly from their profession; of this sort are thousands of your common protestants, that are only knit unto Christ by peace and prosperity: there are millions, if the day of trouble should come, and fire and sword should come, and make them make profession of their faith, they would flie off from their profession, and they would leave the Lord, and the Gospell, and all in the lurch, because they are not knit unto Christ by saving faith. In the second place there are others, who though they doe not fall away totally, yet notwithstanding they wither, and die, and come to nothing: and these are your cunning and close hearted hypocrites, those that are knit to Christ, and grow to him by some helpe, and succour, and assistance, which they have from him, by which they flourish, grow greene in the profession of the Lord: there is a generation of cunning dissemblers, and close false dealers with the Gospell, that grow to Christ by some helpe they receive from him, and that makes them make a glorious shew in the profession of the Gospell, but yet if God take away his assistance, they wither, and die, and fade, and vanish: looke as it is with the haire of a mans head, or with the leaves of a tree, the leaves grow to the tree, and the haire to the

the head, but they grow not so much upon the substance of the body, nor the leaves upon the substance of the tree, as the arme and the branch doth, but they grow onely by the moisture that comes from the body, and the moisture that comes from the root : or looke as it is with a wen in a mans body, it is no part of the body, but it growes out of the superabundant humors of the body, and that feeds the wen, and increaseth it ; but if the body grow weake and feeble, and that humour be taken away, it withers and comes to a drie skin : just so it is with these cursed close hearted hypocrites, as the haïres and leaves grow, so they grow to the Lord Jesus, namely, the Lord vouchsafeth some sap and moisture, and some assistance to the performance of some services, but they never grow to the substance of a Saviour, they never grew to the holinesse of Christ, they never had the Spirit of Christ powerfully prevailing with them : as it is with the wen, so it is with these glorious hypocrites, that can vent themselves very gloriously, they are wens in the profession of the Gospel, they looke full bigly, and stare every man in the face, and to the appearance of the world, are men of great account, but if once the Lord take away his assistance from heaven, they are like leaves upon the tree, if they fall not, yet they wither away : I have oserved sometimes, you shall have drie leaves stay upon an oake tree, till new ones come againe : so these haughtie hearted hypocrites, they will take up a kinde of a dying course of profession in the way



of life and salvation, but they never come to bee opposers and resisters of God and his grace, till there comes some, to bee wiser and stricter in a Christian course than they, and then hee falls away.

4. Use.

Is it so that the faithfull soule is thus neerly knitted to Christ, as the member to the body, or the branch to the vine? then all you that beleieve in Christ, observe from hence a ground of strong consolation, against all the contempt of the world, and the misery that can betide, and against all the temptations that Sathan can lay against you, to cause you to fall finally, or totally.

First, it is a ground of great comfort and consolation to carry up the soule, and lift up the heart against all the contempt and disgrace, against all the troubles, and miseries, and persecutions, that can betide or befall you, or can be cast upon you, in this wandring pilgrimage of yours: when a Christian begins to turne his face heaven-ward, and goe home to the Lord, then all his friends flie away, and depart from him: *David* complains, that his honours stood as farre off, and hee was a mocking to the enemy, and a contempt to those that were before neere unto him; so it will bee with you, nay, it is so with most that live in the bosome of the Church: how often can many of you speake of it, when the Lord hath given you a heart to walke with him, and depend upon him? how often are you made the off-scouring of the world? your carnall friends detest your persons, and feeorne your societies; why? raise up your hearts.

hearts with the consideration of the former truth ; yee that doe endure it, or may feare it, comfort your selves : doth man cast you off ? doth man cast you out ? Christ will receive you, why then are you discouraged ? what though the servant frowne, if the Master welcome ? what though we be not with the wicked, if we be with Christ, and Christ with us ; why are we then discontented ? it is that which comforts a party that matcheth against her parents minde, when her parents frowne, this comforts her heart, though she hath not their love and society, yet she hath the love and company of her husband, and that contents her : so it is with every beleeving soule, you have matched against the minde of your carnall friends, they would not have you take that course ; Oh then they tell you, Voe and beggerie will befall you ; well, though you have matched contrarie to the mindes of your carnall friends, or master, or husband, yet comfort thy selfe, though thou hast the ill will of an earthly husband, yet now God will be a husband in heaven, thou maist sing care away, and bee for ever comforted and refreshed : it was that which God himselfe gave for a cordiall to cheare up *Jacob*, in that long and tedious journey of his, when hee was going into a farre countrie, *Genes. 28. 14, 15.* when he was going from his owne countrie, and had no friends to succour him, the Lord met him, and said, *I will goe with thee, and keepe thee in all places whither thou goest, and I will bring thee back into this land, and I will never leave thee, until I have*



done that, which I spake unto thee of; this was that which lifted and bare up the heart of the good man, though hee could not but expect hard dealing; why yet saith the Lord, *I will goe with thee, and never leave thee*; thinke of it, and consider of it seriously, what a ground of consolation may it be, when we shall wander up and downe, and goe into caves, and holes, and dens of the earth; when wee shall goe into prison or banishment, and friends may not, nor will not goe with us, yet Christ will goe; *Esay 43. 2. When thou passest thorow the waters, I will be with thee; and thorow the rivers, they shall not overflow thee; when thou walkest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee*; a man cannot save his wife sometimes in the water, though shee bee ready to be drowned; a man cannot goe into the fire to helpe her, though she be ready to be burnt; but Christ will be with thee in the water, and in the fire, that is, in the heaviest trials and sorest troubles: what can come to us, if Christ be with us? if miserie, and sorrow, and trouble bee with us, if Christ our husband be with us, what matter? he is the husband of his spouse, and the Saviour of his people, why should wee then bee discouraged or disquieted?

Secondly, as it is a ground of comfort against all opposition and troubles of the world, so it is a ground of comfort to stay our soules against the fiercenesse of all temptations, whereby Satan labours to plucke us from the Lord Iesus Christ; and our hearts sinke within us, and we shall (wee say)

say) one day perish by the hands of *Saul*, by the hand of the enemy attempting, and corruptions prevailing; cleare your hearts and know, though temptations may outbid your weaknesse, and corruptions may outbid your abilities, and when you would doe good, evill is present with you, and sinne cleaves and sticks close to you: why cheare your hearts with this consideration, that you have Christ that sticks closer to you than your sinnes; and this should cheere up weake and feeble ones: I know what troubles you, were I as strong as such a christian, had I such parts, and such strength of faith; and shall such a poore little one as I am, beare the brunt of persecution, and indure in the time of perplexitie: Why consider though thou canst not helpe thy selfe, yet Christ can: and know this that Christ will not lose the least member, he is a perfect Saviour: the Lord will not suffer Satan to take thee away from him, nor suffer his love to bee taken from thee: *Rom. 8.* the two last verses, it was the triumph of the holy Apostle Paul; *I am perswaded (saith he) that neither death nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Iesus our Lord:* when health is separated from thy body, and light from thy eyes, and strength from thy feeble nature; yet remember, that when thy body is separated from thy soule, the Lord will not separate his love from thee, neither from thy body in the grave, nor from thy soule.



Soule when it is departed out of thy body, he will love thy body in the grave, he loves the dust of his Saints, and he will take thy soule up into heaven; therefore cheare up thy heart, and comfort thy soule in the consideration of Gods goodnesse.

5. Vse.

Lastly, are the Saints knit to Christ thus firmly? then it shews us our dutie; we ought to take notice of the goodnesse of the Lord vouchsafed unto us; hath the Lord advanced you thus highly? then walke worthy of this advancement, it is the use that the Apostle makes, *Walke worthie of the calling whereunto the Lord hath called you; are ye the members of Christ? why then behave your selves as the members of Christ; are you joyned thus neerly to Christ? then carrie your selves as becomes you; let the dog returne to his vomit, and the sow to the wallowing in the mire; but let the Saints that are knit unto a Saviour, walke worthy of that mercie, and union, and prerogative that God hath vouchsafed unto them; it is a shame to see, that servants of Christs family, and the plants of his vineyard doe walke after the conversation of the world: what manner of persons ought wee to bee in all manner of holinesse of conversation? we are knit unto Christ, and therefore ought to be holy, as he is holy; pure, as he is pure: wee ought to doe nothing, but that which may besee me and content a Saviour; but ye will say, the world will hold up their hands at us, and their mouths will bee open against us; why God hates the world, and ye are redeemed from the world, yee are called out of the*

*The Soules union with Christ.*

the world, therefore live not as if ye were in the world, but as God hath called you to live with himsele in heaven, your conversation should be such, as if yee were in heaven: I would not have a Saint of God tamper with the least distemper, or be addicted to any base course, but walke exactly before the Lord.

Thus wee see a faithfull soule is knit unto Christ: now that which followes is this; it is so knit, that it is made one Spirit.

The point we named before, it is this:

The faithfull injoy such a union with our Saviour, that they are one Spirit with him.

2 Doct.

The point is difficult, and the mysterie great, and beyond the reach and roome of that little light I injoy, onely wee shall bee desirous with sobrietie and modestie to communicate what shall be most suitable to the minde of God; not being unwilling, but desirous to heare any advice from another concerning the same: the doctrine then is; a beleever is so knit to Christ, that he becomes one Spirit: for the opening whereof, because it is a deepe mysterie, suffer mee to deale plainly and punctually, and that I may expresse my thoughts, and communicate what I conceive, suffer mee to discover two particulars:

First, the manner how the soule comes to be one Spirit with Christ.

Secondly, the order thereof.

These two we will labour to cleare so farre as we are able:

First for the former: the manner how the soule

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comes



comes to be one Spirit with Christ, it is an undeniable principle, and confessed by Divines on all parts, that the soule comes to be one Spirit, by the power of the Spirit on Gods part, and by the power of faith on the beleivers part; they confesse that the Spirit of God workes upon a beleever, and the beleever goes out againe to God by faith: but wee have now onely the termes in the generall, if we come to the particular examining of these and aske a weakke soule how the soule comes to be one Spirit, by the Spirit on Gods part, and by faith on our part, wee are as far to seeke as wee were before, and most of the congregation can understand little of it. This is our misery, we content our selves with termes in the generall, and never cracke the shell that wee may see the kernell: wee never dive into the truth, that wee may see the intent of the Spirit therein; therefore for the opening of the point, viz. the manner how the soule comes so to be knit to Christ, as to be made one Spirit: (not denying any thing of the former truth, but holding thereto) wee will open it so far as our light serves us.

*Quest.*

If the question then be, how the soule by the spirit on Gods part, and faith on the soules part, comes to be one spirit.

*Answ.*

That which I intend to speake, I will cast into three particulars, or three conclusions:

*Conclus.* 1.

The first conclusion is this, know that the spirit of God, the holy Ghost, the third Person in the glorious Trinitie, he doth really, and inseparably accompany the whole word: (that is the

gene-

generall) but he doth more specially accompany the precious promises of the Gospell: the Spirit of the Lord is in these in a more speciall manner, though he be a God every where in regard of his providence, yet hee is in a more speciall manner going with, and accompanying of his Word; and in a more speciall and particular sort hee is in the promises, the soule comes to bee one with Christ, and to bee knit unto him principally by the promise; the law prepares the soule, and the promise that calls the soule, and knits it unto Christ; God hath appointed his Word, and specially the promise for the converting of a sinner; and therefore the Spirit of God goes therewith, and workes thereby, and gives a blessing thereunto, according as hee in his wisdom thinks fit: for he is a voluntary agent, and therefore may use the word as he will, and when hee will; the Spirit doth alwayes worke in the word, but not alwayes after the same manner. You make nothing of the Gospell, and of the Scripture; I tell you the Spirit of the Lord God, blessed for ever, is there after an extraordinary manner, and hardens the hearts of the reprobates, and humbles, and converts and comforts the soules of his servants: and when? not when I will, or you will, but when the Spirit of the Lord will. This is that I take to be the best expression of it; looke as it was with the brazen Serpent set up in the wilderness, there was an healing vertue inseparably accompanying of that brazen Serpent; and it was as possible that hardness should be separated from the brasie,



as his healing vertue : for whosoever lookt upon it, healing vertue did undoubtedly and inseparably goe with it, because God had appointed this ; therefore hee did blesse this, and undoubtedly worke by this : Just so it is with the good Word of the Lord, the Spirit of the Lord, though he be God every where, yet hee doth blesse this Word especially, and goes with it, and hath appointed it for the salvation of his servants : therefore when the sound comes to the eare, and the sense to the minde, the Spirit goes with the Word when thou hearest it, either to convert thee, or to confound thee : therefore the text saith, *ye stiffe necked and hard hearted, ye have resisted the Spirit of the Lord*: they would have pluckt Christ out of Heaven, and the Spirit and all. Now that this is a case undeniable, I prove it thus : that word which is able to discover the thoughts of the heart, and to raise the dead to life, and can comfort a distressed soule, and perswade the soule of Gods everlasting favour, that word must needs have a supernaturall power goe with it, for no created power can doe the former things : the Word tels the deepe things of God, the Word saith, I am sanctified, therefore I am justified, therefore called, therefore elected : the Word reveals these deepe things of God, therefore the spirit must needs goe inseparably with it : this is an undoubted conclusion.

*Conclus.* 2. The second is this, and I take it to bee somewhat difficult; the Spirit of grace, the holy Ghost, the third Person in Trinitie, working with

with and accompanying of the promise of grace and salvation; it doth therein and thereby leave a supernaturall dint and power, and a spirituall and overpowering vertue upon the soule, and thereby carries it, and brings it unto Christ, and there lieth a great weight, and observe it: The principall and efficient cause in the worke of the soule, to bring it to beleiving, it is not so much any thing in the soule, as a spirituall assisting, and moving, and working upon the soule; by vertue of which working and motion it is moved and carried to the Lord Iesus Christ, as thus: the spirit let in a power to stirre hope, and it is stirred and moved; it lets in a power to quicken desire, and it goes; it lets in a power to kindle love, and it flames; it lets in a power to perswade the will, and it takes and chuses: the Spirit moves upon these faculties, and by vertue thereof they are moved, and carried to the Lord: therefore I conceive the maine principall cause of faith is rather an assisting power working upon, than any inward principall put into the soule to worke of it selfe, but the worke is upon the soule: the soule by that power and assistance is conveyed and carried home to Christ: observe it, I will expresse it in severall passages, because here lies the difficulty of the point.

Then know that the Spirit of God doth in the first stroke of faith, as the Spirit of God did upon the waters: *Gen. 1. 2.* the text saith, *there was a confused lump, and the Spirit moved upon the waters, and set upon that confused lump, fashioning and forming*



ming the creature out thereof: so it is with the Spirit, (and when I speake of the Spirit, I intend the promise too) the Spirit in the promise meeting with an humbled soule now abased, and staggering and quarrelling with himselfe, he is in a confused estate, hee knowes not what to make of himselfe, nor of his confused condition: now the good Spirit of the Lord moves upon the soule, and leaves a spirituall dirt and supernaturall work upon it; and the soule by vertue thereof is carried, and fitted, and fashioned to goe to Christ: this I take to bee the meaning of that place, *Acts 26, 18. Saint Paul was sent to turne men from darknesse to light*: Now it is a confession amongst all Protestant Divines, that the first stroke of the Spirit is upon the soule: there is nothing in the soule that can drive sinne from the soule, and plucke the soule from sinne; but the Spirit workes this, and the soule takes this blow, and by vertue of that Spirit, the soule is pulled from corruption, and turned from sinne: this is a confessed truth, that the first stroke in conversion is not from any thing within the soule, but it is from the Spirit; may the same stroke doth two things; it turnes from darknesse to light: the same hand, and the same stroke doth both these; as for example, when you teare one thing from another, as you teare it from the other, you pull it to your selfe: he that pulls a bough from a tree, as he pulls it from the tree, hee pluckes it to himselfe: so the same Spirit that workes upon the soule in calling it from sinne, it doth worke upon the soule in drawing

ing it to Christ: it pulls off hope from the world, and makes it expect a Christ; it pulls off desire from the world, and makes it long for Christ; it pulls off love from the world, and makes it entertain a Christ; it pulls off the will from the world, and makes it chuse a Christ; so that one stroke doth both, and it is plaine, therefore the worke of the Spirit upon the soule must bring it unto Christ. The like phrase wee have, *John 15. 19. I have called you out of the world, therefore the world hates you:* so that it is there the same voyce, the same spirit that calls a man from sin; as, that is not the way, thou poore sinner, the way of pride and idlenesse, &c. that is not the way to Heaven. Now that call as it pulls the soule from sinne, so that motion and moving, and supernaturall worke that it leaves upon the soule, the soule thereby being moved and drawne, it is comming to the Lord: the soule hath not so much the worke of the Spirit of grace in him, as the work of the spirit of grace working upon him, to draw him from evill, and to turne him to the Lord; and by vertue of the same worke hee is drawne from the one, and brought to the other: this I conceive to be the great difference between the union that *Adam* had with God, and that which the faithfull have. *Adam* had a stocke in his owne hand, God made him wise, and holy, and righteous; this was his stocke, he had a principle within himselfe, either to hang upon God, and so to bee sustained, or to slide and withdraw himselfe from God: he had power either to hold,



or to let goe : he had the staffe in his owne hand, he might turne unto God, and close with the command if he would, or he might depart from God, and withdraw himselfe from the assistance which hee lent him as he did : but now here is a maine difference in the bringing of the heart home to Christ in this union, because the first stroke that drawes the soule, and brings the soule to Christ, is not from any thing within, so much as from the spirit without : the hand of Christ it layes hold upon the heart, and workes upon the heart, and brings him home to himselfe ; this first stroke is from without, wee doe beleewe being framed thereunto, and drawne by the Spirit of the Father ; the everlasting arme of the Lord that appears in the Gospell, hee lets it downe, and workes upon the soule, and brings the heart to himselfe, and so the heart is brought to Christ, not from any Principle first in it selfe, but by the Spirit that workes upon it : when the Word of God comes to the soule, the Spirit of God accompanies that Word, and puls the earthly minde from earthlinesse, and the uncleane heart from his lusts, and saith, Come out, thou poore soule, this is the way to a Christ that will pardon thee, this is the way to a Christ that will purge thee ; so that my soule moves, but it is because it is moved ; my will closeth, but it is because it is perswaded : so that the first stroke of this union is not from my selfe, but it comes from Christ ; the hand of the Spirit layes hold on me, and drawes me to him : hence in the  
third

third place, the union drawes somewhat neerer; so that wee see, first there is a holy Ghost in the promise, and secondly, wee see that the Holy Ghost leaves a supernaturall worke upon the soule, and brings it home to Christ.

The third conclusion is this, the Spirit of grace 3. Concluf. in the promise working thus upon the heart, it causeth the heart to close with it selfe in the promise: the Spirit of God by the promise so works upon the soule, that it makes the soule close with the promise, and with it selfe in the promise: and this is to be one Spirit, and this I take to bee the meaning of that place, *Philippians 3. 12.* Paul saith, *that he was apprehended of Christ*, as if he should say, I was not so much apprehending, as apprehended: not so much that he did it, but Christ in him, and upon him, and by him; for I told you the worke of the Lord in the worke of conversion, is upon us, by us, to bring us to himselfe. The Spirit of the Lord is in heaven, and it is in the promise, and that Spirit in the promise comes to the soule of a beleever, and leaves a spirituall worke upon the soule of a beleever, and the soule is moved by vertue of that Spirit, to close with that promise, and with that Spirit that is in the promise: I would expresse my selfe by these two comparisons; looke as it is with the moone, the naturall Philosopher observes, that the ebbing and flowing of the sea, is by vertue of the moone, she flings her beames into the sea, and not being able to exhale as the sunne doth, shee leaves them there, and goes away, and that drawes them, and when  
F they



they grow wet, they returne backe againe; now the sea ebbs and flowes not from any principle in it selfe, but by vertue of the moone, being moved, it goes, being drawne, it comes; the moone casting her beames upon the waters, it moves the sea, and so drawes it selfe unto it selfe, and the sea with it: so the heart of a poore creature, is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beames, and leaves a supernaturall vertue by them upon the soule, and thereby drawes it to it selfe: or looke as it is with a claspe and a keeper; take a great claspe, put it thorow the keeper, and being brought thorow, it closeth with it selfe: so it is with an humble broken heart, it is like this keeper, the good Spirit of the Lord is like this claspe, the Spirit workes upon the soule, and leaves a supernaturall vertue upon the soule, and goeth with that vertue, and puls the soule by the power of it selfe, and knits it to its selfe, it workes upon the heart in this manner, and clasps the humbled sinner, and brings him home, and holds him to the promise, and to it selfe in the promise.

Now I would contract these three conclusions, in the former sermons, into three questions, to make them so familiar, that weake ones, which have any spirituall grace, may be able to come to apprehend and understand them:

*1. Quest.*

I aske therefore, what is there in the promise of the Gospell, or what is there in the Word of God, is there nothing but letters, and fillables, and sentences?

I answer, Yes, humane Anthonrs have words and *Answ.*  
sentences, but oh the glorious God, the third per-  
son of the Trinitie, the blessed Spirit of the Lord  
Jesus Christ is inseparably present with, and ac-  
companying of the promises of God; the words  
are but the shell, but the substance is the Spirit of  
grace; how were your hearts comforted in the  
time of trouble? and how were your hearts bro-  
ken, and brought out from your lusts? Oh, it was  
the Spirit, for man was never able to doe it, but  
Lord thy almighty hand came downe from hea-  
ven, and broke this heart of mine, and if Christ  
that Lion of the tribe of Judah, had not come  
downe from heaven, this lion-like heart of mine  
would never have yeelded nor come downe: this  
is the answer to the first question.

What doth the beleever doe? aske your owne *2. Quest.*  
hearts, doe your hearts close and meet with the  
good Word of the Lord? and doe you say, Oh  
it is the good Word of the Lord, my heart con-  
sented to it, and closed with it thus?

Oh yes, saith the soule, me thought I was even *Answ.*  
knit to the Word: then I aske againe, was thy  
heart knit to the Word onely, and the fillable  
only? and did thy heart close with the sentences  
only? the soule answers, No, the truth is, my  
eare did receive the sound, and my minde the  
sense, but my soule received the Lord Jesus  
Christ: *To as many as received him, to them he gave*  
*power to become the sonnes of God, 1 John 12.* the  
words are but only as the conduit to convey the  
water of life, and the Spirit of grace, but they lay  
F 2 hold



hold upon Christ there, and that it is so, I prove it thus, did not you finde your hearts comforted at such a time? Oh yes, saith the soule, me thinks I see the Ministers face still, and when he came to such a point and such a passage, good Lord, mee thought I was in heaven; could words, and reasons, and sentences have done it? No surely, the Spirit of grace was there, and my heart did close with the same: the stomach receives not meat, as the dish or vessell doth, but the stomach doth receive it, and is fastned to it, and hath the sweetnesse of it, and is made one with it: *Iohn 6. 63. The words that I speake, they are Spirit and life;* and this is the excellencie of the Word, when all the learned Doctors and Schoolemasters shall have the tongues, but shall never humble one soule, nor purge nor convert one heart, yet the Word and the Spirit in it, will doe that which is usefull and helpfull for thee in this kinde; *the Words that I speake, they are Spirit, and they are life,* saith our Saviour; so then you see, you that are ignorant and weake, you say to your selfe, how shall I come to be knit to the Lord Jesus Christ, seeing hee is in heaven, and I am on earth? Oh but quiet thy selfe in this, he is in a most speciall manner in the preaching of the Word, and if thou cleavest to the Word aright, then thou cleavest to the Spirit of Christ.

3. *Quest.*

In the third place I aske, how doth the Spirit of man come to close and to be one with the Spirit of Christ in the promise?

*Ans.*

I answer, are your owne hearts able to doe this?

or

or is nature, or your wits, or parts able to doe this for you? No, the good Spirit of the Lord wrought upon, and fitted, and framed the heart hereunto, and put this temper upon it, as the workman gives a temper to the knife, and another makes iron draw iron; and he doth it thus, he drawes the magnet or load-stone over the iron, and the vertue thereof makes it able to draw iron to it selfe; so the soule saith, Alas, I doe it not, it was the Lord that wrought this heart in mee, I have seene the day, when I could have beene as well content to heare the Minister preach plainly, as to have a knife run to my heart, but the Lord wrought my heart to it, therefore the Spirit puts that magnet stone of the mercie and grace of Christ upon my heart, hee puts this temper upon my heart, and makes it able to close with it selfe in the promise: in 2 Corin. 5. 5. when Paul there had disputed of his desire to lay downe his life for the Gospell, and to put his body upon suffering for the Gospels sake, he was even weary of the world, and would faine have beene gone, how gat he this temper? why? the text saith, *Now he that hath wrought us for the same thing is God, who also hath given us the earnest of his Spirit*; it is a great while before wee can bee brought to this temper, when all the Ministers tongues are even worne to the stumps, and the wicked will bee wicked still, yet the Lord doth worke it: so then you see, that the Spirit of God by the promise works upon the soule, and leaves a dint upon the heart, and so brings the soule by the Spirit to



close with it selfe in the promise, and hence you may collect two things for your information in this kinde:

1. Collect.

First, that the beleever, being moved by the stroke of the Spirit of the Father, is made able to close with the Father and the Sonne, because the Spirit of the Lord doth fasten, fit, and frame the heart hereunto in this manner; and hence it is, that the soule can close with the Father, and the Sonne too; why? because the Spirit which proceeds and comes from the Father and the Sonne, is able to frame the soule to close with both; for the Spirit hath something of the Father, and something of the Sonne, and therefore is able to make the soule to close with both: 1 John 1. 3. *These things have I written unto you, that you may have fellowship with us; holy Iohn was a spirituall father unto them, and hee writes to them, that thereby they might have fellowship with the Saints, and he saith, Truly our fellowship is with the Father, and with his Sonne Iesus Christ; why doth he not say, our fellowship is with the Father, as well, as to say, our fellowship is with the Father and the Sonne? because it is presumed beforehand, that a man must have fellowship with the Spirit, before hee can have fellowship with the Father and the Sonne; because it is the Spirit that hath fitted the heart, and framed it, to close with both.*

2. Collect.

Secondly, hence it comes to passe, that the person of the beleever may bee knit to the person of the Lord Iesus Christ: the foot is knit to the head by the continuance of the order of the body, and the

the members thereof, as the foot is knit to the leg, and the leg to the thigh, and the thigh to the body, and so to the head; this is the meaning of that phrase, *Iohn 6. 56.* our Saviour presseth this hard upon the Disciples, and saith, *My flesh is meat indeed, and my blood is drinke indeed, hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him;* then they begun to wonder at it, and to say, *How can this be?* and yet Christ saith, what if you see the Sonne of man carrying the body of his flesh into heaven, you will thinke it more hard to eat my flesh then, yet you must eat my flesh then too; how? *it is the Spirit that quickneth, the flesh profiteth nothing, the words that I speak, they are Spirit and life;* as if he had said, my good Spirit is in the word and promise, close you with my Spirit, and then you draw my Spirit, my flesh and my blood downe into your whole natures; the words that I speake, they are Spirit and Life; that is, my Spirit is in the Word of the promise, though my body be gone up into heaven; therefore close you with my Spirit in the promise, and then you close with my flesh spiritually. Thus much for the manner of the union.

Now for the order of this union how this is done, and there the question will be this.

Whether the beleever is knit first to the humane nature of Christ, or to the Divine nature. I am not greatly willing to meddle with this point in this popular congregation, because there are many wise and orthodox Divines, and godly too, which are of contrary opinion; they confesse both,

Quest. 2



*Answ.*

both, but they differ about the order: but that I may bring no prejudice to the judgement of any, I will shortly shew you the summe of those arguments, which either side hold, and will shew to which I doe incline, and so leave the point to the judgement of those that heare it, to incline to which side they thinke best, and thus I shall wrong none at all.

First, some Divines, wise, holy, and orthodox, and many too, doe goe that way; all of them have it from that root: they that hold that the soule is knit to the humane nature of Christ first, have two reasons for it.

1 First, say they, as the Scripture reveales Christ to us, so also our hearts embrace him, and close with him, but the Scripture reveales the Lord Christ more often and frequently, in regard of his Manhood, than in regard of his Godhead; as in that place, *The seed of the Woman shall breake the Serpents head*, and such like: therefore the understanding first closeth with this, and the heart first receives it: the second reason why they hold this is thus much.

2 If, say they, all the great works of our redemption, both sanctification, and justification, and redemption, were wrought in the humane nature of Christ, and as by a channell conveyed to us by his humane nature, then it is reason that the soule should first close with the humane nature; but it is so that all the great workes of justification, sanctification, &c. were all accomplished in the humane nature of Christ: for as the text  
saith,

faith, He died for our sins, and triumphed over sin, and hell, and death: therefore, say they, it is fit that the soule should first close with the humane nature of Christ; and this is the life and pith of all their arguments.

Againe, other Divines, and they are wise and orthodox, they hold this; and though all hold the maine substantiall truths of eternall life, yet they differ in this, they say the beleever is first knit to the Deity, and they have also two arguments, and the first is this:

That which is the maine and the proper object of faith, to that the soule first lookes, and to that the soule is first united: for all union comes by operation in this kinde, but the Godhead is the first object of faith in beleeving; the Godhead, and the third person of Trinity, they are the first objects of faith; therefore, say they, in the whole course of Scripture, faith is cast upon the Godhead, as *Esay 50. 10. Who so is wise amongst you, that feareth the Lord, that obeyeth the voyce of his servant; he that walketh in darknesse and hath no light, let him trust in the Name of the Lord, and stay himselfe upon his God; all the phrase of Scripture runs thus: Trust, and hope, and rely upon the Lord.* So *Iohn 14. 1, 2. vers. Let not your hearts be troubled, yee beleeve in God, beleeve also in mee: marke this.* Now did a man beleeve upon the Father, as Father onely, then hee did not beleeve upon the Sonne; or did he beleeve onely upon the Sonne, as Sonne, then he did not beleeve upon the Father, but in that hee beleeves upon the Father



and the Sonne: It is therefore plaine that he falls first upon the Godhead; and seeing it is so that wee must beleeve upon the Father, Sonne and Holy Ghost; therefore we are not to beleeve upon one of them only, but upon the whole Deity and the divine nature, and all the three Persons in the divine nature: for as the Schoolemen say, that which doth appertaine to this, as this, belongs to this and to none other. Now we beleeve in all the whole Trinitie, and therefore wee close with all three, the Father, Sonne, and holy Ghost: and hence it is that these Divines observe, that when we are said to beleeve in the Scriptures, and in the promise (not that any doe it properly) but so farre as the promise hath God in Christ, revealing, and promising, and communicating himselfe: so farre we beleeve in the promise, that is, in his faithfulness, truth and mercy, revealed in the promise.

- 2 The second reason which they alleage is this: say they, that which in reason must stay & satisfie the soule of a beleever, it is that in reason to which the soule must first betake it selfe, and upon which it must first stay it selfe; for faith goes out for succour, and for good: therefore, that which only can satisfie faith, to that only it must first goe: the beleever is dead in sinnes, because of the commission of them, but there is life in God: therefore to an infinite God the soule comes to worke an infinite satisfaction for him, which all creatures cannot doe in this case, the Godhead prepares the humane nature, and workes by the humane

mane nature, and gives power to the humane nature, and makes it able to suffer and to satisfie, faith sees that he hath offended an infinite God, and deserved punishment of an infinite value; therefore hee must repaire to him that can onely repaire in mercy to his soule: therefore saith the Prophet David, *Psalm 130. 7. verse, Hope in the Lord for ever, for with the Lord is plenteous redemption:* and in *Esay 26. 4. Trust in the Lord for ever, for in the Lord Iehovah, is everlasting strength;* wee have everlasting miseries, and troubles, and distempers, but with the Lord *Iehovah is everlasting strength, therefore trust in him for ever:* may hence it is that our Saviour saith, *John 17. 3. This is life eternall, that they know thee to bee the very God, and whom thou hast sent even Iesus Christ.*

Now if you aske me which of these judgements I follow; I answer, because I love not to bee as a man that is here, and there, and no where in truth, but I love to bee as a man that dwells at home, for I am not ignorant that many Divines wise and learned, whose parts and gifts I reverence, they follow the former opinions; and for my part I leave a judicious hearer to take which side he will; but in truth the two last arguments have prevailed with me, that the heart of a poore sinner beleeves, and stayes it selfe, firstly, upon the Godhead, and Deity, and afterwards upon the Humanitie: and mee thinkes the two former arguments seeme not to compell any mans understanding: for bee it granted, that the former Scriptures doe reveale the Lord Iesus Christ, and



mention him often as man, yet it is as true they reveale him to bee God, and mention his Godhead, not mentioning at all his humanitie; but whensoever they doe mention his humanitie, firstly, it is for good reason, partly by way of prophetic to foretell of Christ, what hee should be, and partly by way of story and relation to relate of Christ what he was; yet this reason inferres not that faith must therefore firstly lay hold upon the humanitie before the deitie; but when the Lord is pleased to reveale Jesus Christ to the soule in the way of conversion, then wee must apprehend Christ, as God and Man in the point of conversion, and then let the question be this: whicher the soule shall goe for that which it wants? Now I see no reason why the soule should firstly goe to the humanity for what it wants and seekes: hence it is that when the Scripture comes to speake in the way of conversion, the Godhead is set first: as in the 2 Cor. 5. 19. *God was in Christ, reconciling the world unto himselfe;* as God in Christ reconciles the world unto himselfe; so God reveales himselfe to his faithfull Ministers, and so they reveale him to the people; it was the Godhead that was offended, and must first of all be pleased, and unto that God we must first goe for what we want; so *Jeremy 33. 16. In those dayes Iudah shall be saved, and Israel shall bee saved, and this is the Name whereby they shall call him the Lord our righteousnesse;* so saide the Angell, *they shall call his Name Emanuel, which is by interpretation, God with us:* this is to the first reason; now to the second argument I

answer thus; If it bee good in reason that wee must first goe to the humane nature for these reasons propounded, and if this be sufficient to call my faith that way, because all the great workes are wrought that way; then much more seeing the humane nature was inabled to the worke by the divine nature; therefore my faith must first looke that way, because the weight of the worke lies upon the Deitie; the humane nature cannot assume to take to it selfe this glory, nor bee any way available to satisfie divine justice, but that the Deitie enabled it, and therefore faith must first of all looke unto that. Thus it is confessed that the soule of a beleever is advanced to a marvellous high privilege; now the use of it is referred to these three heads.

First, are the soules of the faithfull come thus neere to Christ, not onely to beleve in him, and to embrace him, but to bee one Spirit with him; then this may bee a use of instruction, and it shewes to us that the finnes of the faithfull are marvellous hainous in Gods account, and exceeding grievous to his blessed Spirit that hath come so neere to us, and brought us so neere unto himselfe; every sinne is as a mountaine, or as a wall of separation, but the finnes of the faithfull are no lesse than rebellion, not onely because of mercies, bonds and engagements, which the beleever hath received, but because a man is come so neere to Christ, and now to commit sinne and vex him, it must needs bee a marvellous provocation to the Lord Jesus Christ, and to his good Spirit: he that

*Vse 1.*



should entertaine a friend into his family, or the King into his house, or a woman to entertaine a loving husband in matrimony with her, all base dealing by any of these a man can hardly brooke it; It was one of my own subjects, saith the King; it was my wife, saith the husband, and it was my friend, as *David* saith, *that did eat at my table*; but now to entertaine a profest enemy, or a traytor into the bed-chamber with the King, and to lodge them both in one bed, this were abominable; and so the wife not onely to entertaine a whoremonger into the house, but also to lodge him in the same bed, this were not to be endured: Oh how his blood would rise against it, as the King said of *Haman*, *Esther* 7. 8. *What will hee force the Queene before my face?* Now therefore, brethren, goe home to your owne soules and behaviours in particular: dost thou through Gods grace and mercy receive this favour at the hands of God, that thou art become one Spirit with the Lord Jesus Christ, and wilt thou then receive a company of base lusts, and that in the very face and sight of the Lord Jesus Christ, and lodge an uncleane spirit, with the cleane Spirit of the Lord? the holy God cannot endure this, nay, he will not beare it at the hands of those that belong to the election of grace: *1 Sam. 2. 17. The sonnes of Ely were great sinners before the Lord*, saith the text, and why? *because they waited upon the Lord, to doe the worke of the Sanctuary*; for where the ordinances of the Lord are, there is God himselfe: therefore *Gaius* in the apprehension hereof, said,

I am

I am cast out from the presence of the Lord, that is, from the powerfull becomie of the Lord in his ordinances. Now because they were the Priests and Leaders, and they were greater sinners, they would outbrave the Lord with their finnes, and commit them in the sight of God, therefore their sin was the greater: as in *Ezechiel 8.3.* The Lord brought the Prophet to behold the abominations of the Elders of Israel, he brought him into a secret place, and shewed him the image of jealousy, which provoked to jealousy, they did it in the sight of the Sun to provoke him to anger, therefore it is called the image of jealousy; as if he had said, Let your idols go to the land of Ure, but will you dare to set up idols in the sight of God, to provoke him to jealousy. I beseech you apply this to your selves; are not wee Priests, and the very Spouse of Christ, and not onely the outward Sanctuary, but the Temple of the Lord it selfe is with us; as the Apostle saith; *We are the temples of the living God.* Now wilt thou set up an idol lust, and an idolatrous selfe seeking heart, and set it up by the Lord Iesus Christ? this is a horrible crying sin, and it provokes the Lord marvellous fiercely: it was the collection which the Apostle made a little before the text, in *1 Cor. 6.* where he saith, speaking concerning adultery and fornication, he comes with a gird and a gall to the hearts of beleevers, saying, *What, shall I take the members of Christ and make them the members of an harlot? God forbid, shall I fear? Doe you not know that he which completh himselfe to an harlot, is one body; shall I doe this? no, the Lord forbid;*



*am neere to Christ, let the members of Satan bee made the members of a harlot, if they will, but you that are the members of Christ, will you doe so? Consider it, wilt thou take the head of Christ, and contrive wickednesse with it? and wilt thou take the heart of Christ, and make it a cage of uncleane lusts? and wilt thou take the tongue of Christ, and make it speake wickedly? and wilt thou take the foot of Christ, and make it run to all wickednesse? what a fearfull thing is this? shall the uncleane spirit be put to the cleane spirit? shall the motions of the Devill be here, and the motions of the good Spirit of the Lord too? the Lord in mercy keepe you off from this: Ephes. 4. 29. Let no filthy communication come out of your mouth, why, what if there doe? If there were no greater finnes than these, I hope I should doe well enough: What saith the Apostle; A Christian, and a liew; a Christian, and a sweare; a Christian, and a base vile wretch; Oh grieve not the good Spirit of God: why? because by it yee are sealed up unto the day of redemption: the good Spirit of the Lord hath sealed you up unto redemption, and knit you unto him, and will you rend your selves from him, and grieve him? if you were not sealed up, and if you had none of the Spirit of Christ, it were no great matter: but now, Oh grieve not the holy Spirit, if you doe, you have no salvation by it; away to hell if you will grieve the good Spirit of the Lord; if the Lord doe bestow his Spirit upon thee, wilt thou then grieve his good Spirit? how canst thou, or how darest thou doe thus, and dishonour the*

Name

Name of God, looke that place, *Matthew 12. 44.* when the uncleane spirit returns againe to his rest, hee findeth it empty, swept and garnished; then hee taketh to himselfe seven other spirits worse than himselfe, and they enter in and dwell there; the end of that man is worse than the beginning. It is well observed by one, that pride and idlenesse sweeps the house for the devill; a proud heart which stayes it selfe up upon its owne abilities, and so growes idle, and lazie, and secure, if it be a Minister, or Magistrate, this makes cleane worke for the Devill, you cannot doe this, but you will grieve the good Spirit of the Lord: Now looke to this, when a man stayes himselfe upon his parts, and gifts, he doth little good: you sweep the house for the Devill, whereas a watchfull painfull heart doth wonderfully please God; it is a good, and a pure, meeke, and holy Spirit, which God accepts of, therefore be thou so too: now you that are Christians, doe not goe away, and thinke that you have warrant to be idle, and carelesse, take heed of such cursed distempers of heart; if thou art a Christian, thou dardest not doe or say, as others dare, for the sinne of a Christian is abominable in the eyes of God, because he is so neerly united to his blessed Spirit: this is the first use of the point.

Againe in the second place, here is a word of examination and triall, here a man may see of what spirit the most men of the world are; *You know not of what spirit you are,* saith Christ: looke how the soule closeth with, and receives those that are most exact in a Christian course: if thy

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heart be estranged from such as doe walke exactly before God, either because he hath given them parts and gifts, or because he hath made them humble and faithfull: if the Spirit of the Lord be in the Saints, then the Spirit of malice and of the Devill is in thee; Gods Spirit closeth with all the faithfull ones, but thy Spirit cannot close with them; when they are made one Spirit with Christ, wilt thou be of two Spirits with them? then either Christ is to bee blamed, or else thou art to be condemned for this basenesse of thine; either Christ knowes not how to chuse a good Spirit, or else thou art a base vilde spirit, this is the great sinne of this last age of the world, men are lovers of themselves, and not lovers of God, nor his grace nor Spirit: it is admirable to see how every one that is wicked, findes favours in the world, but only those that are holy, and gracious, and one spirit with Christ: a drunkard is no mans enemy but his owne; and with adulterers you can make matches, and if they were murtherers or thieves, wee have a kinde of lamentation for them; but when he comes to a sincere soule, their hearts rise up against him, with a desperate spleene, and they say, these are the holy brethren, why what are they? Oh, saith the Father, he is quite spoild; I had a sonne which I had some hopes of, but now he is gone downe the winde, and he will never be good for any thing; and then saith the drunkard, hee was as good a companion as ever lived, and had as brava jests to make us merrie withall, but now he is quite spoild; then

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thy

thy meaning is, that when hee had an uncleane spirit, thou didst love him, but now because he is come to have a neere union with the Lord Jesus Christ, therefore thou art estranged from him; then cursed be thy wrath, for it is fierce, and thy rage, for it is cruell; if the Spirit of God be holy and good, to which hee is united, then thou art a vilde unholy wretch: I hope now you may know what will become of such and such in the townes and places where you live, such I meane as are holy and gracious, and yet are hated and despised; even those poore creatures are glued to the Lord Christ, nay, they are holy spirited men, which the Spirit of God delights in, therefore thy spirit is of Sathan, that thou doest thus malice him. I confesse a godly heart will have his fits and excursions now and then, like an unruly colt, and may run wildly into sinne; this may befall a godly gracious heart, but all this while this is poison, and the soule of a godly man sees this, and is wiser of it, and is marvellously burthened with it, and saith, Oh vilde wretch that I am, what would I have? and what is he that I cannot love him? is it because the good Spirit of the Lord is there? shall I resist the good Spirit of the Lord? and so commit the sinne against the holy Ghost? away thou vilde wretched heart; I will love him; thus the soule labours and strives for that exactnesse, and would faine have that goodness, which hee sees in other: it is in this thing, as it is in a mans meat, he that hath an unwholesome stomack, and sees that the meat is good, and knows not but



that he may eat it, he will not blame the meat, if hee be ill after it, but his stomack; but there are some that love to bee eating lome wals, and such trash as is naught for them, for the stomack is vilde within, and would have as bad as himselfe: so out of the pride of nature and self-confidence these distempers will bee rising in us, but a gracious soule is even sick at the heart, and weary of his life, and he is never well, untill he hath gotten a purge; but he that hath the disease, and is sick of hatred and malice, looke how his heart is, so is his tongue, and as his heart is, so is his carriage: Oh poore wretched creature, what God may doe for him, I know not, but for the present he hath the spirit of the Devill in him; he is no man but a toad that can live of poison, and make a meale of it, and yet his heart never be affected with it.

3. v. e.

In the third place, is man a sociable creature, and must he have some to keepe company with him? then in the next place be exhorted to close with such as Christ himselfe doth close withall, chuse such companions as the good Spirit of the Lord doth meet withall: dost thou see a gracious sincere hearted Christian, that is one spirit with the Lord? love him, and let thy heart be one spirit with him too, and not only the rich, but the poore too, it is that which we have in nature, every man desires to have one that is of a faire nature and a loving disposition, he is a fit man to make a friend of, and these things are not discommendable; it is strange to see when God hath cut the claws of these wolves, how calare and quiet they  
 are;

are; but would you have a man of a good nature indeed? for as one saith, hee that hath no more than restraining grace, is no more than a tame Devill, but would you have a friend of a good nature indeed? for this is the maine of all, then chuse such as are one with Christ, and remember that place, in 2 Peter 1. 4. *Wee are partakers of the divine nature*; he that is one Spirit with Christ, he is partaker of the divine nature, even the nature of God himselve, the Spirit of God, and the Spirit of meeknesse, and self-deniall is in him; therefore let thy heart be enlarged towards him, and joyne thou side with him which is joynd so neerely to the Lord: it was the old practice of those in Zach. 3. 22. when God shall honour the Jewes, and make them glorious in sanctification and holinesse; and they shall goe to market, and buy and doe all things holily, then shall ten men take hold of the skirt of him that is a Jew, and shall say, *We will goe with you, for wee have heard that God is with you*; would you not goe with the Spirit of the Lord Jesus Christ? Yes, Oh then get you to the Saints of God, and get them to your houses, and lay hold upon gracious Christians, and say, I will live and converse with you, for the Spirit of Christ is with you.



and; how would you have a man of a good nature  
indeed? for as one said, he that hath no more  
than this living grace, is no more than a living  
body. Would you have a friend of a good na-  
ture indeed? for this is the main of all, then  
should I choose me one with Christ, and remember  
that of him I have a friend. I have a friend of the  
same nature, and that is one Spirit with Christ.  
He is partaker of the divine nature, even the na-  
ture of God himself, the Spirit of God, and the  
Spirit of meekness, and let himself be in him;  
therefore let the heart be inclined towards him,  
and joyne themselves with him which is joined to  
nearly to the Lord: it was the old practice of  
those in Acts 8. 21. when God shall show the  
power, and make them glorious in the Christian  
and holiness, and they shall go to market, and  
buy and do all things holily, then shall we see  
the power of the Spirit of him that is a Law, and shall  
see it will be with you, for we have heard that God  
will be with you, would you not go with the Spirit of  
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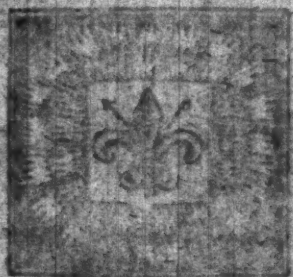


LONDON,  
Printed by *John Haviland*, for *Andrew Crooke*,  
and are to be sold at the Black Beare in S. Pauls  
Church-yard. 1638.



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Printed by John Henshaw for Andrew Crooke,  
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THE  
SOVLES BENEFIT  
from Vnion with  
CHRIST.

I CORIN. I. 30.

*But of him are yee in Christ Iesus, who is made unto us wisdom, righteousness, sanctification, and redemption.*

**H**ow the soule of a sinner should be prepared for our Saviour, and how also it should bee implanted into him, being called by the Spirit of God in vocation, wee have heretofore fully and largely discussed and concluded that point: then wee came to the second thing, which is the second part of this implanting or ingrafting a sinner into the Lord Iesus Christ, and it is the growing to of a sinner with our Saviour, and that is accomplished and fully brought about by two workes: there are two parts of it, for it is not enough for the graft to be put into the  
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stock,



stock, but it must grow together with it, if ever there be any conveyance of any sap, or any helpe and strength, which it may receive from the same: so it is with the beleeving soule, faith doth not onely bring us unto Christ, but it makes us grow together with Christ: and this growing is discovered in two particulars;

The first is a spirituall union of the soule with our Saviour, when the soule comes to be united to, and made one with the Lord of life; that wee have also handled and concluded in the two last lectures.

Againe, the second part that accomplisheth and makes up this growing together with Christ, it is that heavenly communion that the soule doth get with our Saviour, when the stock of the merits of our Saviour, and the vertue of his grace is communicated to the soule; for this we must remember, that these two things make up the growing of the stock and the graft together:

First, there must be an union of the graft with the stock.

Secondly, there must be an intercourse or a communication of the sap in the stock to the graft: so it is with Christ, what ever he hath, he hath for his Church and people, and what ever he doth, he doth for his Church and servants; so that there is a kinde of conveyance of the vertue of his merits, and power of his grace, unto the soules of those that beleeve in him, and are knit unto him by a true and a lively faith: wee have done with the union that the soule hath with Christ: we are

now

now to speake of the heavenly and spirituall communion, the intercourse betweene the Lord and the soule, when the soule is married unto him; and this is that wee aime at, this is that wee looke at at this time; and this I must tell you by the way, that our purpose is not to meddle with the particulars at this time, but onely with the generall nature of the communion of the soule with Christ: now for the discovery of this worke, wee have chosen the words of the text now read unto you, and the scope of the words it is mainly this; to discover unto us the dowrie and seofment of all that spirituall grace that is conveyed and made sure to the beleiving soule, being made one with the Lord Jesus: that looke as it is with a man that hath a faire estate to himselfe, it is only his owne, but when the wife is wooed, and brought home, & married, he gives over the right of himselfe unto her, and if hee make over his estate unto her, shee hath title thereunto: this now is the dowry of a Christian, the Lord Jesus Christ is no bad match, you must not thinke you could have done better; it is a wonder, that ever our Saviour would take us to himselfe, or shew favour to us, but the case is cleare, if a beleever be called, and brought home to Christ, *Christ is made to us wisdom, and righteousness, and sanctification, and redemption;* Christ hath all, and whatsoever Christ hath, it is all yours, you have title thereunto, and shall receive sap and benefit therefrom, if you have hearts to take that good God offers, and you may receive: wee will not now



meddle with the severals in the verse, but these two things must be specially attended to in the words, that we may make way for our selves in the point we have to trade withall;

First, take notice of the compasse of that happinesse and spirituall grace which God vouchsafeth unto his, and it is ranged into foure heads: the text saith, *Christ is made unto us wisdom, righteousness, sanctification, and redemption*; all that Christ hath or can communicate, all that the beleieving soule can desire or want, may be referred to these foure:

First, *wisdom*, that is, the declaration of the way of God, and eternall happinesse, in and through the Lord Jesus Christ, which all the policie of all cunning men, and all subtil pates in the world could never pry into, that wisdom which revealed the secret things, and the deepe things of God; the Lord Jesus is made that wisdom to the beleiving soule.

Secondly, *Christ is made unto us righteousness*, that is, whatsoever guilt lieth upon us, whatsoever sinne hath beene committed by us, what ever punishment wee have deserved, Christ is made unto us righteousness, to acquit us of all.

Thirdly, *Christ is made unto us sanctification*; the soule of a poore sinner is defiled with many corruptions, and polluted with many distempers, now Christ is made unto him sanctification, to purge and purifie him from all those finnes and distempers.

Lastly,

Lastly, because while we wander up and downe this vale of teares, and in this pilgrimage of ours, wee shall bee oppressed with many evils, that will lye upon us, and death it selfe, which is the last enemy, will seize upon us, and captivate our bodies in the grave, therefore *Christ is made unto our redemption*, he will take away all trouble, and wipe all teares from our eyes, nay, hee will breake open the grave, and deliver his Saints from thence. The Heathen to make the Saints of God sure in time of persecution, they first slew them, and then they burnt their bodies to ashes, and then threw them into the water, and then they said, Let us now see how they will rise againe; alas, poore creatures, why, the Lord loves the very dust, the very ashes of his Saints in the grave, and the Lord will redeeme our bodies from the grave, and our names from dishonour, and our lives from trouble, and our soules from sinne, and will set us free from all miseries and inconveniences at the great day of account; these are the foure things, wherein the dowry and seofment of a beleeving soule consists: I will not now trade in the particulars, but only in the generall, and shew how that every beleeving soule, that rests upon Christ by faith, hath an interest in these.

The second thing considerable is this, to whom all these things belong, and the text tels us, *Christ is made all this to us*; and the truth is, it is made over to all beleevers, there is not one man exempted, not one man excluded, every beleeving creature hath a part and portion herein: however



the holy Apostle crowds in for a share, and if wee looke into the 26, 27, 28. verses, wee shall see to whom this belongs, *Ye know your calling, brethren, how that not many wise men after the flesh, not many mightie, not many noble are called, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake things of the world, to confound the things that are mightie; why then to you fooles, why then to you weake things, Christ is made wisdom, and righteousness, and sanctification, and redemption; to you poore ones, to you weake ones Christ is made all this; nay, looke into the 28. verse, God hath chosen the base things of the world, and the things that are despised; nay, and the things that are not, to bring to nought the things that are; that is to say, the off-scouring of the world, the scrapings, as I may so say: looke as a man flings away the scrapings of things as nothing worth, why so the parings of the world, you that are nothing in the esteeme of the world, a company of poore base simplicians; Christ is made wisdom, and righteousness, and sanctification, and redemption to them; in a word then bee it knowne to every beleeving creature, though he have not a strong faith, yet if he have but a true faith, to you Christ is made all that mercie and grace, that the word discovers, and the Lord hath purchased, and you need.*

Now adde the last thing, the text saith, *Christ is made all this*; the meaning is, Christ is appointed, and set apart, and fitted by God the Father to this purpose, to be wisdom and righteousness, and

and to the poore, and the base, and despised, and to the things that are not, God hath let him apart to this purpose; as for the wise, and honourable, and mighty, they must shift for themselves, and trust to their owne strength and sufficiencie; but you that are poore and base, you that beleeve in the Lord Jesus Christ, hee is made unto you, all that the soule can want, or the heart desire; so that now then we have done with the meaning of the words, and the opening thereof, so farre as serveth our purpose, intending only to trade in the generall, concerning the communion of the graft with the stock; wee have shewed you, how the soule is made one with the Lord Jesus, and how the soule is contracted to Christ; and now wee shall come to shew the feofment that God hath promised, and wee shall receive at his Majesties hand.

The doctrine is, that there is a conveyance of all *Doctrine.* spirituall grace, from Christ, to all those that beleeve in him, I doubt not, but every man would be content, if he had a faire estate, to see his evidences, and every woman that matcheth with a man, would see what she might hold her selfe to; what if the man dye? and what if his meanes decay, what will hee estate her in? now see your dowrie, and the point is this, that there is a conveyance of all spirituall grace from Christ to all faithfull beleevers in the world; well then, you see the point; we will adde a little by way of confirmation, and you shall see the consent of the Scriptures, how they agree together herein, and

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we will adde somewhat also by way of explication, to unfold the nature thereof, that wee may see what these invaluable treasures are: for the prooffe of the point, one or two places will be sufficient to cast the case; *Ephes. 1. 3.* there *Paul* blesteth God in Jesus Christ, that hath blessed us with all spirituall blessings in heavenly places in Christ; so that there are blessings of three sorts, all blessings, all spirituall blessings, all spirituall blessings in heavenly places, and all given freely, but it is in Christ, hee is the conduit that conveyeth this, and wherein the streames of life and grace flow amaine, to make glad the city of God, to make glad the Saints of God, and the soules of those that beleeve in him; hence (it is remarkable *Jude 2.*) it is called, *Common salvation by Christ*; and so Christ is said to be a common Saviour consequently, not common to all the world, that every beast may brouse upon him, and sinne, and have a Saviour to save him, but he is common to all the faithfull, common to all beleevers: that looke as it is in a common or forrest, every dweller, and every inhabitant upon the common hath a share therein, no man can challenge any part of the common peculiar to himselfe, and say, This part is mine, and no man shall put any cattell here but I, but the common is every mans that dwells thereupon, and the poorest man may put on his cattell without controll, and drive his cattell whither he list, on to the best part thereof, and improve it to his best benefit, without contradiction: so Christ is a common Saviour, and the richest

richest mercies, and the preciousst promises, and the greatest grace and salvation that is in Christ Iesus, every poore beleeving soule, thou art a commoner, and a borderer, and it is a common salvation, there is a fountaine set open for Iudah and Ierusalem to wash in, thou maist take any, and receive benefit from the greatest and preciousst promises that the word reveales, or thou standest in need of; 1 Pet. 1. 3. hee then saith, that God through his divine power hath given unto us all things belonging to life and godlinesse, through the acknowledgement of him that hath called us to glory and vertue, what ever it is a man would have or can need, belonging to life or godlinesse, hee hath given unto us all things through the acknowledgement of him that hath called us to glory and vertue; if thou canst rest upon Christ in beleeving, then God will give unto thee all things through Christ, belonging to life and godlinesse; so then we have the prooffe of the point, by the joynt consent of severall Scriptures: now wee will adde a word or two by way of explication, that we may see the value of this dowry, that God hath promised, and will bestow upon those that love and feare his name: now for the explication of the point, wee will doe these two things;

First, we will shew you the tenure of this covenant, and how Christ conveyeth these spirituall graces unto us.

Secondly, the reason why Christ is made fo unto us, and why he will communicate thus unto us.

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We will first begin with the former, wherein lieth the marrow and pith of the point; we have said, that all blessings belonging to life and godliness, the common salvation of Christ, belongs to all beleevers, but how shall wee perceive this? how is this conveyed to those that beleeve in the Lord Jesus Christ? now the tenure of this conveyance discovers it selfe in severall particulars, there are five or six of them in number:

The first is this, there is fully enough in the Lord Jesus for every faithfull soule, that whatever grace, or whatever mercie hee shall stand in need of or want, there is no scarcity, there is no kinde of scantnesse in the Lord Christ this way; in all other graces in this world, in all temporall things, when any estate is to be imparted, it is but in some particulars, either money must bee paid such a day, or land must be possessed when such a partie dies, but there was never any man could make such tenure, as if a man should make a feoffment to his wife, of long life, and peace, and grace, and salvation, it is in no mans power to doe this; some men have a great deale of good things in this world, and many have little besides; and againe, all men have not an all-sufficiencie to supply and succour a man according to all his necessities; but here is the excellencie of this dowry, that whatever it is the soule wants or stands in need of, the Lord hath it in himselfe, and will communicate it to the soule for his good; *Colos. 2. 3.* this is that the Apostle implies, *In whom, saith he, are all the treasures of wisdom and holiness,* and

and marke the value and worth of the phrase ; hee doth not say, great summes of holinesse, and wisdom, and mercie, and the like, but the treasures, and not some treasures, but all : the richest men in the world, that have the greatest estates and treasures, one mans estate lieth in lands, another mans lieth in goods, another mans lieth in money, but no man hath all treasures, but in Christ are all the treasures of all mercy, and all compassion, of all grace and salvation, whatever is needfull for us, and may be beneficiall to those that beleve in him, and rest upon him by a true and a lively faith ; and however the soule may thinke this treasure may be spent, and this fountaine of mercy, and compassion drawne dry, and can my sinnes be pardoned ? and my corruptions subdued ? Christ doth prevent this also ; we may spend what we will, there is still enough to spend upon ; *Ephes. 3. 8. There are insearchable riches in Christ* ; as who should say, Thou knowest no end, thou findest no bottome of the vilenesse of thy heart, that doth pollute thee and defile thee, why there is no end of the riches of Christ, no bottome of the Ocean sea of Gods mercy, that may comfort thee and relieve thee upon all occasions ; *Iohn 3. 34. the text saith, Christ received the Spirit above measure*, as if Christ would prevent the cavils of a poore creature, and pluck up a discouraged heart ; when the sinner thinks, my sinnes are out of measure sinfull, and my heart is out of measure hard ; why thinke and remember, that in Christ there is mercy out of measure mercifull,

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and grace out of measure powerfull, there thou shalt see bloody *Manasses*, idolatrous *Manasses*, abominable *Manasses*, in the Lord Jesus he hath received the pardon of all his sinnes, and yet there is pardon enough for thee too: there thou shalt see *Paul* a persecutor, and the bloody jaylor; there is that power in the Lord Jesus, that crushed the pride of the heart of *Paul*, and that brake the heart of the bloody jaylor, that stood it out a long time, the earth shooke, and the prison shooke, and the doores flew open, hee stood still all this while, at last the Lord made him shake and all, as well as the earth; why, and yet there is power enough for thee too; in Christ there is fulnesse without measure, take you may what you will; there is enough still for all; *Ephes. 1* last verse, the text saith, that Christ is the head of all his church, and the church is his body, and what followeth? even *The fulnesse of him that filleth all in all things*, that is, he fills all his servants with all that grace, and mercie, and compassion they need, so that there is a fulnesse in the Lord Jesus, and there is enough to supply all the wants of a beleeving creature, and to releev him in regard of all those necessities, that lye upon him; that is the first.

Secondly, as there is enough in Christ to supply all the wants of his Saints, so in the second place Christ doth supply unto them whatever is fitting for them, there is enough for every Saint of God, and the Lord doth supply whatever is most fit for every man, whatever is most proportionable to the need of a poore soule, and to the place  
and

and condition wherein God hath set him; this is the limits of Gods bounty, whatever may supply my need or fit my place, that God hath set me in and called me to, that God supplies and gives sufficient grace and mercie, answerable thereunto; I will open the point at large, because it is somewhat difficult; looke as it is with a wise father that hath a faire estate; and hath enough for his children, and those that depend upon him, and is willing also to bestow abundantly upon them according to their occasions; this is the wisdom of a wise father, he will stock his childe according to the calling wherein he is; so many hundreds will doe no more than serve one man in that place whereunto hee is called, whereas so many scores haply will serve another man; if one man hath lesse, hee cannot trade; if another man hath more, hee cannot use it, hee hath more stock than he can employ; the merchant that ventures farre, hath great employments, many thousands will scarce furnish him: but a poore man, as a weaver, or a shoemaker, or the like, many thousands are more than hee can use in his trade: againe, the wise father considers, if the childe bee a spendthrift and in debt, there is more required to set up him, than him that is but now going into the world, or haply aforehand: so Christ as a wise father deals with his faithfull servants, there are many of Gods faithfull servants, which are advanced, some to greater places in the Church, some in the commonwealth, some godly Magistrates, and religious Ministers, now there is a great deale



of wisdom required for a Magistrate that stands in the face of the world, and in the mouth of the canon, to accomplish great things for the glory of God, and the good of his Church; so a Minister, a little grace which is sufficient to save a mans soule, is not enough for him to trade withall; some againe are leaders and commanders, as masters of families; some againe are able Christians, which are fit to bee helpfull unto others; againe, some are cast behinde hand in a Christian course, who, before God opened their eyes, and discovered their sinnes, and brought them home, they lived a riotous course, those old arrerages of pride and loosnesse many yeares together, a man is wonderfull in debt in this manner; now to bring home such a sinner, and to pardon such a sinner, and to sanctifie such a soule, there is a great deale of mercy required, and a great deale of grace required, there are many proud-hearted, and many stout-hearted, as Beelzebub himselfe, that take up armes against God himselfe, and stand in defiance against the Lord of hosts: now answerable to their conditions and corruptions, answerable to their debts and base courses, when God will bring such a creature home unto himselfe, hee hath answerably strange blowes for him; as it is said of *Nebuchadnezer*, the Lord humbled him mightily; so when the Lord comes to meet with an old loose adulterer, and an old base drunkard, and a sturdy persecutor as *Paul* was, an ordinary stroke will not doe the worke, therefore as he had a great deale of mercy for *Paul*, so hee had a great deale

deale to doe before hee could humble *Paul*, hee flung him off his horse, as he was posting to *Damascus*, and might have broken his neck: againe, men sometimes are driven to great trials and straights, as when God calls men to great trials and sufferings; now God doth apply to every man, according to his estate and condition; he that God hath set as a commander in his Church, as a Minister to teach, and a Magistrate to rule, and a master of a family, Gods fits graces unto them, according to their estates, the Lord takes measure of a mans estate as it were, and suits him proportionably with all graces necessary for his condition: againe, they that are meaner and poorer, they shall have wisdom, and sanctification, and redemption, but answerable to their conditions; that is observable, *Ephes. 4. 16.* *Paul* there calling our Saviour Christ the head of the Church, and his faithfull servants the members of this head, hee saith, *By whom all the members being knit together,* according to their effectuall working in their measure they receive increase; as for example, in the body so much life and spirit, as belongs to the finger is in the finger, but there is more in the arme than in the finger, and more in the bulk of the body than in the arme, that which suits with such a part, it hath it, and that which suits with such a part, nature bestowes it, there is not so much in the finger, as in the hand, nor so much in the hand, as in the arme, nor so much in the arme, as in the body, because it is not futable and proportionable; nature will not doe it, God will not suffer



suffer it: so some Christians are armes in the body of the Church, some fingers, some legs; some are strong Christians, that beare up a great weight in profession, stout, and strong, and resolute, and the like: now the Lord communicates all grace and mercy suitable for every mans place and condition; thou that art a finger, shalt have so much grace as befits a finger; and thou that art an hand, thou shalt have so much grace as shall save thee, and is fit for thy place; but another is an arme, and hee shall have more, but all shall have that which is fitting; therefore the text saith, *Christ is made unto us wisdom, righteousness, sanctification, and redemption*; that looke as a man that makes a garment, hee takes measure of the man for whom he makes it, and fits every part according to the part of the body, the arme of the doublet is suitable to the arme of the body, and so Christ is made righteousness and sanctification to all poore beleiving creatures; thou art an arme in the body of Christ, hee is made so much wisdom and sanctification to thee, as will serve thy turne; thou hast had a great many sinnes, and hast beene a rioter and a roister before God opened thine eyes, and brought thee home to himselfe: why, there is great mercy in Christ suitable to thy sinnes, there is mercy in Christ to justify thee, if thou hast never so few sinnes, and there is mercy enough in Christ to justify the greatest sinner, if hee can but beleve in the Lord Jesus Christ; and this is the second passage in this article of agreement, in the tenure of the conveyance  
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of grace from Christ to the soule : the Lord hath enough for all; and he doth communicate what is fit and proportionable to every mans estate and condition.

The third thing is this, as the Lord doth communicate what is fit, so he doth preserve what hee doth bestow and communicate, and give to the beleeving soule; hee doth not give grace to the beleeving soule, and there leave him, and let him manage his estate, but when hee hath wrought grace in the soule, he preserves it, and nourisheth his owne worke; *Psal. 16. 5.* there the Prophet David saith, *The Lord is the portion of mine inheritance, and he maintaineth my lot;* he doth not only give him his lot, but he maintaines his lot: it is a comparison taken from the children of Israel, when they came into the land of Canaan, it was divided to every tribe by lot; now God did not onely bring them into the land, and give them their lot, but he mainrained that lot, he defended them, and releevd them from the fury and rage of their adversaries, that went about to take away that which God had bestowed upon them; now the Psalmist saith, *The Lord is my portion, and hee maintaineth my lot;* every beleeving soule hath a lot and portion in Christ, so much grace, and holinesse, and so much assurance, now the Lord doth not onely give this, but when you are weake and feeble, the Lord keeps your grace, and preserves your grace which hee hath bestowed upon you; therefore Christ is said to be the preserver of his Church, *1ste 1. To you that are called, and sanctified,*  
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*preserved by Iesus Christ*; Christ is not only the gi-  
 ver of grace, but he is the preserver of his Church,  
 and that is the meaning of that phrase, when our  
 Saviour had implanted grace in the heart of Peter,  
 he did not only plant it by his Spirit, but he wa-  
 tered it by his prayers, that it might not wither  
 away, *I have prayed, that thy faith faile not*, hee did  
 not only give him faith, that was not enough, but  
 he watered his faith by his prayers, that it might  
 not wither, and dye, and decay; *1 Pet. 1. 4.* hence  
 it is said, that *hee preserves us by the power of God  
 through faith unto salvation*; and faith keeps the  
 soule, and Christ keeps faith, faith is the hand  
 that layes hold upon Christ, and Christ layes hold  
 upon faith, and wee have a kingdome preserved  
 for us, and he preserveth us for it, and this is the  
 pith of that phrase, *Psal. 1.* the text saith, *The righ-  
 teous man is like the tree planted by the rivers side,  
 that brings forth fruit in due season, whose lease shall  
 not fade*; he doth not say, his sap shall not wither,  
 but his lease shall not wither, not onely that gra-  
 cious disposition of heart which is wrought shall  
 never decay in the Saints of God, but a zealous  
 profession shall never decay in conclusion; how  
 ever a tree be nipt with the cold and frost, yet in  
 conclusion it will bud forth againe: so the sap of  
 grace that Christ workes in us, and conveyeth to  
 us, being planted by the fountaine of the Lord  
 Iesus in the midst of persecution and fiery triall,  
 they shall grow humble, and meeke, and holy in  
 despite of what can befall them, for a Christian  
 is not conquered when hee loseth his life, but  
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when he loseth his grace; as take a man that is led into captivitie, into Turkie, into Algeir, or the like, the aime of him that takes him, is not to take away his life, but to make him deny his colours and commander, and if hee can make him doe this, then he conquers him, but if hee dye under the hand of the tyrant, if he be more able to stand for his commander and countrie, than he is to drive him from it, if he can beare misery better than hee can inflict it, then hee is not conquered, but conquers; so it is here, a Saint of God is never mastered, before his patience bee mastered, and his holinesse crushed; but when a man is more able to beare misery, than the enemy to lay misery upon him, if his patience hold, and his courage hold, and his uprightnesse hold, he is not conquered in this case, but he is a conquerer: therefore the place is excellent, *Esay 58.8.* see how the Lord preserves his people, hee is said to be the whole army of his servants, ( however there bee many storms, yet the rivers of water make glad the people of God ) the text saith, *Thy righteousness shall goe before thee, and the glory of the Lord shall bee thy rearward;* ( when a man doth walke uprightly and sincerely, wee must presume, that a man is in a combat, for why doth hee speake of the rearward else ) there are two parts in a battell; first, the vant-gard, which is the former part of the battell; Secondly, the rear-ward, which is the hinder part of the battell; now Christ is both these, you shall have enemies before you in the vant-gard, and you shall have enemies behinde you to smite you in



the rear-ward, now righteousness shall goe before thee, that is the vant-gard; and the glory of the Lord shall be thy rear-ward, that is, God is all about his servants, the vant-gard before them to succour them, and the rear-ward behinde them to releeve them; so that he doth not onely give grace, but he maintaines and preserves that grace he gives to the soules of his servants.

The fourth part of the tenure and conveyance of grace to the faithfull soule is this (and I speake but only in the generall) the Lord doth not onely preserve what grace hee gives, but hee quickens that grace he maintains, he drawes forth that ability hee bestowes, hee puts life unto that strength and succour which hee vouchsafeth to worke in the hearts of his children; hence all those places are marvellous pregnant, God giveth the will and the deed, so that it is not onely the having, but the doing, that wee have need of from God; and *Paul* professeth, that hee hath not onely grace from Christ, but he lives not, but Christ liveth in him, if Christ did all in him, and this is that wee shall observe, *Luke 1. 74. That hee would grant us, saith the text, that being redeemed from the hand of our enemies, we might serve him without feare;* take notice of two things here, First, that the Saints of God are redeemed and justified by Christ, and now one would thinke a man that is justified, and hath Christ, might trade for himselfe, no, but that he would grant us, that being redeemed from the hand of our enemies, wee might serve him without feare, it is one grant to be redeemed, and it is

is a new grant to serve him without feare; as it is a mercie for God to bestow ability before wee have it, so it is a mercy to quicken that abilitie which hee vouchsafes, that wee may honour him by it, and he may honour himselfe by us; therefore it is a most pregnant place, *Colos. 1.* last verse, when *Paul* was there labouring what hee could, yet as though hee had nothing, as though hee did nothing, he gives all to God; for marke the manner of the sense of the words, *whereunto*, saith he, *I also labour and strive*; (the word in the originall signifies, I sweat at it, and take great paines) *according to his working, which worketh in me mightily*; *Paul* laboured and strived, but how comes this about? his striving is by the working of Christ, and by his working hee works; as who should say, It is grace I have any grace, it is hee assisting, it is he co-operating, it is he accompanying, (I know not what to say) it is his worke works, and hee works mightily in them that worke and strive to advance the glory of God: so then we have those foure particulars, that in reason almost might satisfie any man; what you want, Christ hath; what is fit, Christ will bestow; if you cannot keepe it, hee will preserve it for you; if you bee sluggish, hee will quicken it in you, what would you have more? one would thinke this were enough, but that nothing might be wanting, take a passage or two more.

Fifthly, therefore as he quickens what hee maintains, so hee perfects what hee quickens, hee doth not only inable us to doe what we should, but he



makes us make worke of it, and he brings to perfection what he bestowes, *Heb. 12. 23.* there the text speaks of the spirits of just and perfect men, hee begins the worke, and never leaves, till hee makes the worke perfect; it is Christ that puts a mans weapons into his hands, it is Christ that teacheth him to fight with those weapons, and it is Christ that gives him the victory in that fight; *1 Corin. 15. 55.* *O death where is thy sting? O grave where is thy victorie?* the sting of death is sinne, and the strength of sinne is the law, but blessed be God, that hath given us victory through our Lord Jesus Christ; the weapons are Christs, and the fight is Christs, and the victory is Christs; he will not onely bring you into the field, and put weapons into your hands, but give you the victory and all: you Saints of God that sinke under the fiercenesse of temptations without, and corruptions within, hee will give you grace, hee will give you weapons, and you shall triumph over all your enemies; therefore *Ephes. 4. 13.* it is said, *Hee will bring his body to a perfect stature;* all the Saints of God are compared to members, now looke as it is in the body, every member doth increase, according to its measure, till it come to its full bignesse; so it is in the body of Christ, all the members thereof shall increase, till they come to be perfect; hath God given thee a heart to looke towards Zion? and hast thou any intimation of his love? then though the word and meanes may faile, he will provide help and meanes, he will never leave thee, till thou art a perfect man and woman,

woman, till thou hast attained to bee a perfect member in the body of the Lord Jesus Christ: there is no withered bow in this flock of the Lord Jesus Christ, but as he gives grace, so he will bring it to perfection in its measure, God will never leave thee till hee hath brought thee to that perfection he hath appointed: now a man would think here were enough, but yet a little further, and then I am as farre as I can goe, my thoughts can reach no higher.

Sixtly, then when the Lord hath perfected that grace hee hath bestowed upon us, then when a man comes to the end of his dayes, he crowns all the grace he hath perfected; it were enough, and a childes portion to give us grace, and vouchsafe us mercy, but when wee come in heaven, when he hath given us weapons, and taught us to fight, and made us conquerors, then he will crowne us, and is not this enough? but so it is, *2 Tim. 4. 8.* *I have fought a good fight, I have finished my course, from henceforth is laid up for me a crowne of glory, and not for me only, but for all those that love the appearing of his coming; he makes us worke, and he rewards us for what hee hath wrought in us; he inables us to doe the service, and hee payes us our wages: in the second commandment, the text saith, I will shew mercie so thousands of generations, in them that love me; one would thinke now, that they which loved God deserved mercy, no, I will shew mercy, what you doe, it is all from Gods mercy, if you love God, it is mercy, and if God crowne that mercy, it is love also, so Paul saith, The Lord shew*



*shew mercy to Onesiphorus, for hee relieved mee; one*  
 would thinke that this would have merited ever-  
 lasting life; no, the Lord shew mercy, hee hath  
 refreshed mee in my trouble, and done service of  
 love to mee, and glory to God; now the Lord  
 shew mercy to him; so that the Lord gives us  
 grace, and hee crowns that grace hee gives, hee  
 makes us worke, and hee rewards the worke, hee  
 gives us the victory, and he makes us triumph, and  
 be more than conquerors; thus then we have the  
 renture of this conveyance: and now I may read  
 your feofment to you, you poore Saints of God,  
 you live beggarly and basely here, yet this is the  
 best match that ever you made in the world, you  
 are made forever, if you have a Saviour, it is that  
 which will maintaine you, not onely Christianly,  
 but triumphantly; you shall have enough here,  
 & too much hereafter, if too much can be concei-  
 ved or received; what you want Christ hath, you  
 need not goe a begging to other mens doores;  
 Secondly, you need not thinke he is churlish and  
 unkinde, but whatsoever you need, and is fit for  
 you, he will give you, but you must not be male-  
 part and sawcy with the Lord Jesus, and say, Why  
 have not I this as well as others? no, you shall have  
 what is fitting; Thirdly, he will maintaine what  
 he gives; and fourthly, he will quicken what hee  
 maintains; and fifthly, hee will perfect what hee  
 quickens; and lastly, he will crowne that he per-  
 fects, hee will give you an immortall crowne of  
 glory. We have read now the feofment of a faith-  
 full soule, and you see what you shall have from  
 the

the hand of the Lord Jesus, wee should now come to the reasons of the point, but that time will prevent us, and wee have had the pith of the point already, in opening the tenure of the conveyance of grace to the beleeving soule, we will therefore passe on to the use of the point.

Is it thus then? *to us*, saith the text, *to us*; who are those? I pray, inquire of it; looke into the 26. verse, *You know your calling*, that is, those that are called, those that beleeve in the Lord Jesus Christ; to us, those are the people mentioned, those are the persons intended; therefore in the first place it is a matter of lamentation and complaint, which wee shall in a word intimate, to those to whom it belongs, if all this good be appointed for all the servants of God, and only the servants of God, for the called, and none but the called, then it is a thunderbolt, able to breake the heart, and sinke the soule of every unbeleeving creature under heaven, and make him shake at the misery of his condition, and the evill that shall betide him: you that are in the gall of bitternesse, and in the bond of iniquitie, that have stood it out with Christ, and he could never prevaile with you, but you would take up your owne courses, and hee hath come, and called, and knocked, will that proud heart never come? will that drunken wretch never bee reformed? you that are such, wharever you be, I say, know this, and know it to your sorrow, and trouble, and vexation of spirit, you are shut out from sharing in, you are cut off from partaking of the riches of the grace, and the

*1. v. se.*



plentifull redemption of the Lord Jesus Christ to this day, you that are unbelevers, I say, to this day you are in darknesse, your mindes were never inlightned, to this day the guilt and curse of sinne lyes upon your consciences, and the pollution of sinne lyes upon your soules and defiles them, to this day condemnation hangeth over your heads, *Iohn 3. 18. He that beleeves not, is condemned already, and he shall never see light, but the wrath of God abideth on him;* I beseech you observe it, this is that which one would thinke, should cut a mans conscience, and be a corasive to his soule, whatsoever he doth, wheresoever he is, we thinke this should crush all his delight, *he that beleeves not, shall never see light;* hee may see his gold and the profits of the world, and hee may see his friends, and the comforts of this life, and then hee hath his portion; all you drunken unbeleaving wretches, all you stubborne, prophane, malicious creatures, you have your portion, much good doe you with your sops, you have your part, but there is no medling for you with the consolation and redemption that is in the Lord Jesus Christ: the text saith, *He is made to us;* you poore Saints of God, doe not suffer them to scramble, and take the meat off the table, he was made to us, take you your portion, and God refresh your hearts therewith, but you that are unbelevers, have no part nor portion at all in this rich revenues and precious dowrie that God vouchsafeth to his Saints; I know what they will bee ready to say, but they couzen themselves; we are haply naught, and our course

courses are vile, but yet I hope there is mercie, and sanctification, and redemption in the Lord Jesus Christ : aye, it is true, there is enough, there is rich mercie, that is more, and there is plentiful redemption, I tell you that too ; but this is thy miserie, thou poore creature, thou hast no part nor share therein, when a man that is hungrie shall see all dainties prepared, when a man that is almost starved, shall see abundance of provision, wardrobs of clothes to cover him, and abundance of meat to refresh him, and yet one starves, and the other famisheth ; this is the greatest miserie of all, to see meat and not to eat it, to see clothes and not to put them on ; now the Lord open your eyes, and prevaile with your hearts, there are many unbelievers, there are a world of unbelievers, but now take notice of it, this will be thy miserie, because thou shalt see whole treasures of mercie counted out before, mercie for *Manasse*, and mercie for *Paul*, and mercie for the bloudy jaylour, and mercie for such a rebellious sinner, that humbled himselfe before God, and no mercie for thee, there is plentiful, rich, abundant redemption in the Lord Jesus Christ, but thou shalt never partake thereof, when thou shalt see *Abraham*, and *Isaac*, and *Jacob*, and a companie of poore creatures goe into heaven at the day of the resurrection, when thou shalt see a companie of poore creatures goe up to Christ, and receive mercie, and great redemption, and thou shalt goe without, this will bee gall and worm-wood to thy soule, and strike thy soule into everlasting de-



spaire, therefore the Lord open thine eyes, that thou maist come in, and receive mercie at his Majesties hand: now you have your share, now stand by, and let us set the bread before the children, that they may take their part also, and be cheared and comforted: then you that are beleevers in the Lord, you that are called attend to your share, and sit downe and eat, and bee refreshed, O my well-beloved receive what comes, and be happie in receiving it.

*2. Use.*

The second use therefore is a ground of comfort, and that is the proper inference and collection from the former doctrine; is it so, that the Lord Jesus Christ conveyeth all grace to all beleevers, to all his poore servants from day to day? then you that have a share therein, and have interest to all the riches of Gods goodnesse, let this be a cordiall to cheare your drooping hearts, and stay your soules, notwithstanding temptations, notwithstanding persecution, notwithstanding opposition, notwithstanding any thing that may befall you for the present, or any thing you may feare for the future time; cheare up your drooping spirits in the consideration hercof, and be for ever comforted, for ever contented, for ever refreshed; you have a faire portion, what would you have? what can you desire? what would quiet you? what will content you? would the wisdome of a Christ satisfie you? would the sanctification of a Christ please you? would the redemption of a Christ cheare you? you complaine your hearts are hard, and your sinnes great, and your selves miserable,

nable, and many are the troubles that lie upon you: will the redemption of a Christ now satisfie you? if this will doe it, it is all yours; his wisdom is yours, his righteousness is yours, his sanctification is yours, his redemption is yours, all that he hath is yours, and I thinke this is sufficient, if you know when you are well: therefore goe away cheared, goe away comforted, Christ is yours, therefore be fully contented. I would not have the Children of God drooping and dismaid, because haply of the policy of the world, their parts are great, and they reach deepe, and in the meane time your parts are small: and your ignorance great, and your memories feeble: 1 Per. 11. *Be not thou troubled, be not thou discontented, because of that which they have, thou wantest: for know, thy portion is better than theirs; the wisdom of Christ, is better than all the policy of the world; the sanctification of a Christ, is better than all the reformation, and all the trickes of all cunning Hypocrites under Heaven; the redemption of a Christ, is better than all the hope and safetie the world can afford: this is thy part and portion, therefore be thou satisfied therewith: the wisdom, saith Iames, that is malicious and envious, and the like, it is carnall, carnall, sensual, and devillish; but the wisdom that is from above, it is first pure, then meeke, then abundant in good workes: one drop of this wisdom of a Christ, is better than all the wisdom in the world: art thou a poore creature, and knowest Christ to bee thy Saviour, and hast an intimation of the love of God to be thy Fa-*



ther, and the Spirit thy Comforter? thy knowledge is more worth, than all the knowledge of all the great Cardinals, and mightie Popes, and learned Clearks, upon the face of the earth; a dram of gold is better than a cart-load of earth, it is little, but it is precious; so it is here, a dram of spirituall wisdom, it is golden wisdom, it is heavenly wisdom, it is able to make thee wise unto salvation; a dram of that wisdom, though it be little, is worth a thousand cart-loads of that dung-hill, carnall wisdom, that all the machivillian Politicians in the world can have or improve; therefore quiet thy selfe, and content thy soule, that it is sufficient, that what thou wantest, Christ will supply unto thee, dost thou want wisdom? Christ will be thy wisdom; dost thou want memory? Christ will be thy remembrance; hast thou a dead heart? Christ will enlarge thee; whatever is swanting on thy part, there is nothing swanting on Christs part, but he will do whatsoever is fitting for thee; therefore let nothing hinder thee from that comfort that may beare up thy heart in the greatest triall: but I know what troubles you; the poore soule will say, Is Christ wisdom to me? that is a like matter, did I but thinke that, were my judgement convinced, and my heart perswaded of that, I were satisfied; What I? what such a base creature as I am? let not that basenesse that hangs upon thee, nor the meanes of thy condition that troubles thee, discourage thy heart, for that cannot withdraw Gods favour from thee, nor abridge thee of that favour and  
mercies

mercie, that is tendered unto thee in the Lord Jesus Christ, all the basenesse of the place where in thou art, and the meanes of thy condition cannot hinder thee of this favour; looke upon the text, to whom is this promise made? to whom doth the Apostle speake? *He is made to us*; to us base ones, to us foolish ones; thou art ignorant and foolish, bee it so; thou art base and weake, grant that; despised in the world and made nothing of, confesse that, and all: nay, thou art not in thine owne account, nor in the account of the world, there is no regard had of thee, no value put upon thee in this nature; why? marke what the text saith, *God hath chosen the foolish things, the weak things, the base things, the despised things, nay, the things that are not*; to whom is Christ made wisdom? to you fooles; to whom is Christ made strength? to you weak ones; to whom is Christ made honour? to you base; to whom is Christ made sanctification and redemption? to you that are not in the world: thou hast nothing, thou canst doe nothing, it skills not, God the Father hath appointed it unto thee, and Christ hath brought it; therefore be cheared herein, though thou beest a foole, Christ is able to informe thee; though thou beest base, and weak, and miserable, Christ is able to succour and releeve thee, and sanctifie that soule of thine, therefore bee fully contented, and fully settled with strong consolation for ever: but you will confesse, it is not my basenesse that hinders mee, but my corruptions that oppose the worke of grace in my soule, and  
that



that will be my bane, I know that God is able to doe what is needfull, and Christ is willing to doe what he is able, to those that beleve in him, and rest upon him, but this proud heart opposeth the worke of his grace, and the operation of his Spirit, my minde is so blinde, that nothing in the world takes place, my heart is still polluted, and my distempers still hang upon mee; nay, sometimes my soule is wearie of the good word of the Lord, that would pluck them from me, insomuch that I could almost bee content to pluck out my heart, and will the Lord shew mercie to mee, that oppose mercie? and will the Lord make mee partaker of his redemption, that resists the worke of his redemption? I answer, God hath appointed Christ for this purpose, and Christ hath undertooke this worke; therefore if God hath appointed it, and Christ will worke it, who can hinder it? thy ignorance cannot hinder the Lord Jesus Christ; if hee will teach thee, hee will inslighten thy blinde minde, and convince that stubborne heart of thine; nay, all the corruptions under heaven cannot oppose this worke of God; hee hath appointed it, and hee hath power to pull downe a stout stomack, and hee hath power to sanctifie a polluted heart; corruptions are many, and temptations fierce, but if he will redeeme, who can destroy? if he sanctifie, who can pollute? if he justifie, who can condemne? this is the worke of a Saviour, if Christ will doe it, none can hinder it; if God hath appointed it, nothing can let it; but it is the worke of a Christ, and God hath appointed  
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sed it, therefore cheare up thy heart in the consideration hereof: you that are the Saints of God, cast off all those cavils and pretences against the power of Christ and his grace, and goe out of your selves, and see the privileges that God vouchsafes unto you, and reason thus with your selves; It is true, Lord, my heart is naught, and I have no power, my minde is blinde, and I have no wisdom, but I know that Christ is made wisdom to mee, and thou hast appointed the Lord Jesus Christ to be made wisdom and sanctification to the soule of thy servant: though sin pollute me, yet Christ can sanctifie mee; though the guilt be great, yet the pardon of a Christ is greater than the guilt, and where sinne abounds, grace abounds much more: therefore lift up your selves, and cheare up your hearts, and goe away comfortably, what is awanting God will give, what hee gives he will maintaine, what hee maintaines hee will quicken, what hee quickens hee will perfect, and he will crowne you, and your grace, and all, in the kingdome of heaven for ever; what would you have in this kinde? nay, let mee speak one thing more, Hee is the redeemer of his servants, what is that? why, the Scripture saith, the last enemy of all is death, and that is the aime of all the wicked, that is the worst they can doe; now in Saint Matthew Christ saith, *Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevaile against it;* the gates of hell, whats that? it was the fashion among the Jewes, as our sessions and assises are kept in the market

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place,



place, so their place of meeting was at the gates, so that when he saith, *The gates of hell shall not prevaile against it*; his meaning is this, when Beelzebub, and all the Devils in hell shall joyne together to destroy the Church, all the policie of all the Devils in hell shall not prevaile, the worst they can doe, is to bring them unto death, but Christ will bee redemption unto them; art thou in captivity? he will free thee; art thou in persecution? he will deliver thee; nay, when thy body shall lye downe in the grave (though the Hea-then said, when they had burnt the bodies of Gods Saints, and throwne them into the water, Let us now see how they will rise againe; they were deceived) thou must be contented, for Christ will redeem that dust, and say to the earth, Give up, and to the sea, Give up thy dead, deliver up the bodies of my servants, let their sinews and bones come together, and body and soule shall come together, and enjoy happinesse in heaven together for evermore: if then neither the guilt of sinne can condemne us, nor the filth of sinne pollute us, if neither misery nor persecution can hurt us, then goe away, not only comfortably, but triumphantly into persecution and prison, into holes and caves, and dens of the earth; Christ will bee all in all unto you in grace here, and in glorie hereafter, therefore let this comfort you.

3. Use.

In the third place, it is the use the holy Ghost here makes, Is it so that there is a conveyance of all grace from Christ to the beleever? hee doth what he doth by him, and hath what he hath from

him?

him? then it is a word of instruction to teach us all to lye downe in the dust; let no man glorie in man, but let him that glories glorie in the Lord, this is the maine collection the Apostle inferres, *God hath chosen the foolish and base things of the world, that no man might glorie in flesh;* as who should say, it is not my parts, but Christ; it is not my abilities, but mercie; it is not what I can doe, but what Christ will performe: therefore if Christ then bee Author of all wee have or can doe, let him receive all the honour and praise of all we have or doe; doth the Lord worke all our workes in us and for us? then let him receive the tribute due to his Name, and take nothing to your selves: away with that proud heart that bars God of his honor and praise, and of the due which indeed belongs unto him, and ought to be performed by all his servants: dost thou thinke the Lord will bestow all his favour upon thee, and worke all for thee, and thou in the meane time pranke up thy selfe, and lift up thy crest? no, I charge you, you Saints of God, as to know your owne privileges to be thankfull for them, so to know your owne unworthinesse, and to lie downe in the dust, and be abased for ever, and to give God the honour due unto his Name: *Revel. 4.8.* The foure and twentie Elders fell downe, and laid downe their crownes at the Lambes feet, and said, *Thou onely art worthy to receive all honour, and glory, and praise;* If wee had a thousand crownes, never so much honour, and riches, and credit, and abilities, fling away all at the foot of Christ, let him



have all the praise, thou art worthy Lord, we are unworthy thy assistance, wee have received thy comfort thou hast continued, and thou art worthy of all the honour, in that thou hast beene pleased to worke any worke in us, and by us, to the praise of thy Name. The Apostle was marvellous tender to meddle with any thing belonging to the Lord; as *Ioseph* said to his mistresse in another case, when shee tempted him to folly; *My master hath given me all he hath in his house, save thee his wife; how then shall I commit this wickednesse?* This was that which wrought upon the heart of *Ioseph*, and prevailed with the spirit of *Ioseph*, being his master was marvellous kinde; *all that hee had in his house was his, save onely his wife, and that was requisite and reasonable: so it is with the soule of a Christian, all is yours; you shall have wisdom, and righteousness, and sanctification, and redemption, but let God have the glory of it, that onely he reserves for himselfe; My glory I will not give to another, my grace and mercy I will give to another, but my glory I will not give to another; why, give it him then, and say, Not unto us Lord, not unto us, but to thy Name be the praise.* When your hearts begin to thinke of some credit, and aime at some base ends, (as it was with *Herod* when the people cried out, *The voyce of God, and not of man*, hee tooke it to himselfe, whereas he should have rebounded it to God) hath God vouchsafed mercifully, and graciously to humble your soules, and make you seeke him? hath hee given you any abilitie of prayer and conference? remember

remember when your soules begin to take any honour and credit to themselves, away with it, doe not take it; *Not to us Lord, not to us, but to thy Name be the glory*: thou workest all, thou preservest all, thou art the Author of all, therefore thou shalt have the praise of all; beat it backe againe, and rebound it to the Lord, from whence all help and assistance came; therefore Saint Paul was marvellous shie and tender in this kinde, *Hath the Lord given mee all but his glorie?* nay, I have Christ, and grace, and heaven, and happinesse, all but his glorie; will nothing but that content me? what haughtie high minded Devils are wee? will nothing serve us but the crowne on Gods owne head? if you can seeke God, and have abilitie to performe dutie, you must juggle God out of his throne, and set his crowne upon your head; what monstrous pride is this? deale wisely therefore as Joseph did, and as Saint Paul did, *Gal. 6. 14. Now God forbid, whats that? that I should glorie in any thing, save in the crosse of Christ, whereby the world is crucified unto me, and I to the world*; let not the wise man glory in his wisdom, let not the strong man glory in his strength, let not the Minister glory in his preaching, nor the people in their hearing, God forbid wee should glory in any thing but in Christ; as who should say, the Lord keep us from it, and preserve us from it, Christ onely reserves the Crowne to himselfe, hee will doe any thing for us, worke any thing in us, and by us, and this is all the glory a Christian hath, that Christ will use him, and doe any service by him; all



the glory of the Lanthorne, is the candle : so let us glory in nothing but Christ, and walke so humbly, that a man may see nothing but Christ ; let your actions manifest it, and let your speeches declare it, and hold out Christ and mercy ; grace hath done this, and mercy hath done this ; that men may see not us, but Christ in us, and glorifie him for that which is done by us : It was a marvellous sweet disposition of spirit, which the holy man *David* had, when the Lord had enlarged him, and the people to give liberally toward the Temple, *1 Chron. 29. 14.* it is a fine passage, he lifts up God, and lieth downe himselfe ; as when a man lifts another over a wall, hee that is lifted up is seene, but hee that lifts him doth not appeare : So *David* lies downe upon his honours, and kingdomes, and parts, and abilities, he appeared not, but the Lord appeared : marke what the Text saith, *Thine is honour, and power, and praise for ever :* when the Lord enlarged his heart, and the hearts of his people, to come freely, and give liberally, he gives God the praise ; *But who am I, Lord, and what is this people, that thou shouldst give us hearts to offer so freely ?* as who should say, thou art a blessed God, and I a poore worme ; thou art a glorious God, and wee are base creatures ; all is thine, and all is from thee ; as who should say, the gift is thine, and the action thine, the ability thine, and the worke thine, and what are we that thou shouldst worke by us, and honour thy selfe in us, and give us hearts to doe thee service ?

The heart is thine, and the worke is thine, and all is thine; when therefore thy heart findes any succour from God, any assistance in the performance of duty, if it begins to lift up it selfe and say, aye this is somewhat, then checke thy soule with that of the Apostle, *what hast thou, which thou hast not received?* what, bragge of a borrowed suit? who did this? let him that did it receive all the praise: dost thou doe any thing? Christ inhables thee; dost thou increase in any holy service? Christ enlargeth thee: thou hast all from free mercy, thou hast nothing, but that thou hast received: therefore I conclude with that of the Prophet *Zacharie 4. 8, 9.* speaking there of the building of the Temple, the Text saith, *the same hand of Zorobabel that laid the first stone, shall lay the last stone:* hee laid the first stone and began it, and hee laid the last stone and perfected it, and all the people cried grace; not *Zorobabel*, but *grace*: so it ought to bee with us, as it was in the materiall Temple; so in the Spirituall Temple, as in the outward: so in the inward building of the soule, from the beginning of humiliation, to the end of salvation; from the beginning of conversion, to the end of glorification; from the lowest stone of the one, to the topstone of the other: the same hand that layeth the first stone, layeth the last stone, it is all from Christ; therefore when Christ gives what is wanting, and maintaines what hee gives, and quickens what hee maintaines, and perfects what hee quickens, let



let all say, Not I, nor man, nor meanes, but Christ hath done all this; hee that is the Author of all, let him have the praise of all: in Christ, from Christ, through Christ, and by Christ, is the phrase of the Apostle: *Romans 11. 30. To him bee praise for evermore*: in Christ, hee is the fountaine; from Christ, hee is the Author; through Christ, hee is the meanes, and by Christ, hee is the assister; it is all from Christ: therefore let us give all to him, that wee may bee no more in our selves, but that hee may bee all in all in us, and doe all by us, that he may doe all in all unto us, when wee shall bee no more.

I COR.



I COR. I. 30.

*Who of God is made unto us wise-  
dome, and righteousnesse, and  
sanctification, and redemption.*



Here is a conveyance of all spiri-  
tuall graces from God unto all be-  
leevers: for the explication of the  
point, wee discovered the tenure of  
this conveyance, and that appeared  
in six particulars.

*Doctrine.*

The first is this, there is a fulnesse of all grace  
in Christ, whereby hee is able to supply whatso-  
ever is needfull to all those that belong unto him;  
it is not with Christ as it was with *Isaac*; when he  
had blessed *Jacob*, *Esau* came and said, *hast thou  
but one blessing my father, blesse mee, even mee also  
my father*: no, there is enough in Christ for all  
beleevers: that mercy which pardoned *Manasses*,  
stubborne *Manasses*, idolatrous *Manasses*, that mer-  
cy is still with Christ; that mercy that broke the  
heart of the bloody jailor, that stood it out to the  
last; the earth shooke, and the boules brake in sun-  
der, and the prison doores flew open, and yet the  
heart



heart of the bloody Jaylour stood still, was not moved one jot; at last the Lord made him tremble too, and his heart shooke as well as the earth shooke; why the same mercy is still in Christ to pardon thy finnes, as well as *Manasses* finnes, the same Spirit can humble thy soule, as well as it did breake the heart of the cruell Jaylour.

2. Secondly, as there is a fulnesse of all grace and mercy in Christ to fulfill all the wants of his poore Saints, so Christ doth supply unto them whatsoever he seeth may be most fit and convenient for them, whatsoever is most proportionable for a poore soule, and for the place which God hath called him, for the condition in which he hath set him to carry him through the discharge thereof, shall bee bestowed upon him: looke as it is in the body of a man, every member hath so much spirits and blood in it, as is fit and necessary for it, but the finger hath not so much as the arme, nor the arme so much as the leg, just so it is here in the body of Christ; some Christians are legs, some are hands, some againe are but fingers, in the Body of Christ: the Ministers of God, and the Magistrates they have need of a great deale of grace, abundance of mercy, abundance of sufficiencie to helpe them in the discharge of their great and weighty duty, but every one shall have what is fit for him.

3. Thirdly, as Christ hath grace enough for all, bestowes enough upon all, so hee maintaines the grace which he doth bestow, hee doth not onely give what we want, but maintains what he gives.

Fourthly,

Fourthly, he quickneth what he maintaines. 4  
Fifthly, he perfects what he quickneth. 5  
Lastly, he crownes the grace that he hath perfected, he doth the worke in us, and then rewards us for the worke. 6

The first use is an use of mourning and lamentation, it may pierce the hearts and sinke the soules of all unbelieving creatures under Heaven; Christ is wisdom, but not to thee; Christ is justification, but not to thee; Christ is sanctification and redemption also, but not to thee; thy horror of heart, and thy guilt of sinne and pollution of conscience, remaine still upon thy soule to this very day; therefore no comfort to thee. Use 1

Secondly, it is a ground of comfort and consolation to all the Saints of God; though you are weak and feeble, and have no wisdom to direct you, no memory, no parts, no sufficiency, why Christ is made wisdom to you fooler, Christ is made righteousness to you unrighteous; you know your calling; not many wise, nor many noble, but God hath chosen the foolish things of the world to confound the wise. 2

The third use is a ground of humiliation of Spirit: Let him that glorieth, glory in the Lord; I laboured, saith Saint Paul, not I, it was through the might of Iesus Christ that strengthened me, through the grace of Christ that enabled me to it. 3

The last use is an use of exhortation or direction, namely we hence see whither the Saints of God should goe to fetch succour and supply of 4



what ever grace they want, and perfection and increase of what they have already, Christ is made all in all to his servants; why then away to the Lord Jesus, if you will have any thing; hee calls and invites, *Revelation 3. I counsell thee to buy of mee eye salve*, if thou bee an accursed man, buy of Christ justification; if thou bee a polluted creature, buy of Christ sanctification: *I counsell thee to buy of mee eye salve*: there it is onely to bee had in that shop, therefore goe thither for it. It was the resolution of the Prophet David, *Psalme 31. with thee is the well-spring of life, and in thy light shall wee onely see light*: it is not here to bee had in your hearts, nor in your heads, nor in your performances, nor in the means themselves; but with thee is the Well of life: yea, 'tis there, 'tis not here in our selves, 'tis onely in a Christ to bee found, onely from a Christ to bee fetched and received; improve all meanes, wee should doe so; use all helps, we ought to doe so; but seeke to a Christ in the use of all, with him is the Well of life; but you will say, if Christ bee made unto us wisdom, and righteousnesse, and sanctification, and redemption, why have not the Saints of God that grace they stand in need of, and those enlargements, in prayer, and holy services, which they crave and desire? they seeke and have not, they pray and obtaine not; why the truth is, wee doe not goe to Christ for it, *wee seeke for the living among the dead*, wee never came where it grew, where it was made, your hand is in a wrong box, you are come to a wrong place, grace was  
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never

never made here. If a man should come out of France, to buy silkes or velvets here in England, every mā would tel him you are come to a wrong place for these commodities, they are not made here; if you would have broad cloth, and saies, here you may have; but as for silkes and velvets, they are not made here: so you would have grace out of the means of grace, why grace never grew there. The Sacrament saith, grace is not in mee; Prayer saith, grace is not in me; hearing saith, grace is not in me: we indeed convey grace, but it is not originally in us; Christ is the fountaine of grace, Christ is made unto us righteousness, Christ is made unto us sanctification and redemption, these tell you wee have heard of the notice of grace, we have heard such a rumour, such a report, that there is wisdom, and there is grace, and there is mercy, and sanctification, and redemption; but the truth of it is, it is not in us, it is in Christ onely to be had, hee is indeed made unto you righteousness, and sanctification; goe then to him for it, and there you may receive it, this is the reason why that after the use of all meanes, after the improvement of all helps and opportunities, our mindes are still blinde, our hearts still stupid, and the means prevaile not with us, worke not upon us for our good; we come to the Word, and returne as bad as ever, proud before, and proud still; covetous before, and we are as covetous still, polluted and dead hearted before, wee remaine so still, and continue so still: why alas, grace originally was never made here, away to



Christ, hee is the shop from whence all grace is to bee had, wisedome, and righteousness, and all is in him, there you must have it: but you will say, will Christ be made wisedome to me that am so ignorant, to me that am so base? will Christ be made sanctification to mee that am so vile and so filthy? to mee that am so defiled and polluted? why, let this incourage you, hee is wisedome to such as are polluted, hee hath chosen the base things of the world, and the things that are not; *hee came not to call the righteous, but sinners to repentance*; hee came not to call the wise, but the foolish to inlighten them; all that thou hast to doe, is to take it, wisedome is made for thee, and sanctification is made for thee, and redemption is made for thee; if thou wilt but receive it, it is thine owne, it was made and fit of purpose for thee: Looke as it is with a father, hee sends his childe to the taylors shop, tels him the cloth is bought, the money paid, the suit made for him, onely bids him goe fetch it, and put it on: this is our folly, and it is our misery also; wee either thinke to purchase or to coine grace out of our owne abilities; I tell you no, you must goe to the shop, it is bought and made already, onely put on wisedome, and put on sanctification, and it is yours.

Ah, but you will say, what is the reason if Christ have so much grace, that his servants have so little, if this bee so, why is it thus? As hee spake in another case, If the Lord be made wisedome to the soules of his servants, if the Lord

Iesus

Iesus bee made sanctification to the soule of a poore sinner; why are wee then such fooles notwithstanding all the wisdom of Christ: why are wee such polluted wretches, after all the meanes of sanctification vouchsafed to us: If Christ bee so rich, then what is the reason we goe so tattered, and are such beggerly bankrupts in our Christian course; such beggerly prayers, such beggerly duties, such beggerly performances.

I answer, it is not because Christ will not vouchsafe abundance of grace to us, hee offers it freely: *Oh, every man that will, let him come and take freely of the water of the Well of life; not a spoonefull, but a whole bucket full, and that freely too,* nay God hath bound himselfe by an immutable oath, *Heb. 6. that we might have strong consolation; nay the Lord commands, injoyes his servants, to abound yet more in wisdom, yet more and more in patience, yet more and more in holynesse.*

Secondly, againe I say, the fault is not in Christ, where is the fault then?

I answer, it is in thine owne selfe-wild pride, and sturdinesse of heart, and haughtinesse of spirit; you thinke you are never well, but when you are complaining of your sinnes, and quarrelling with your owne soules, your mindes are blinde, and your hearts are hard, and dead, and untoward, and therefore you fling away the promise, and cast Gods kindnesse into his face againe. I tell you it is horrible pride, because wee cannot have what



what wee would in our owne power, wee will not goe to Christ for a supply of what wee want; you complaine you want such grace, and you are pestered with such corruptions, why thanke your proud venomous heart for it; if you have it not, if you want it still, the fault is your owne, you will not repaire thither, whereunto you may have succour and receive supply upon all occasions; Christ would give it, but you will not bestow the fetching of it; no matter therefore if you never obtaine it.

But you will say what course shall we take, what means shall we use to get these things at Christs hands?

First, eye the promise dayly, and keepe it within view, within the ken of the soule (as we use to call it) be sure the promise of grace never goe out of sight of the soule. Looke as it is with a childe that travels to a Faire with his father, or goeth into a crowd, his eye is alwayes upon his father: he bids him doe not gaze about and lose mee, the childe is carefull to keepe his father within sight and view, and then if hee bee weake and weary, his father can take him by the hand, and lead him, or take him into his armes and carry him; or if there be any thing hee wants, or would have, his father can buy it for him, bestow it upon him; but if the childe bee carelesse and gazeth about this thing and that thing, and never lookes after his father; hee is gone one way, and his father another, he cannot tell where to finde him: whose fault is it now? it is not because his father would  
not

not be within his sight, or because hee could not keepe within the view of him, but because hee out of carelesnesse lost the sight of his father: therefore hee sure alwayes to eye the promise, you know, as long as the game is within sight, the hounds run amaine; so I would have the soule make a prey of the promise: for so the phrase is in the originall, that wee should seeke the Lord, and hunt after Christ, and seeke the game it selfe, the promise it selfe, from day to day. It is the advice of the Prophet *Isay* 50. *Looke up unto me, all ye ends of the earth, look up to mee, and your sins shall be pardoned; look up to mee, and your soules shall be saved; look up to me, and you shall bee sanctified:* It is not enough for a man to have a conduit full of water, and to have the streames run abundantly, continually, but he must put his vessell under the spout, and then he shall bee sure to receive abundance of water: so it is with the promise, it is not enough to say, Christ is wisdom, and Christ is righteousness, but it is not thus with my soule: why, put thy vessell under the spout then, and looke up unto Christ in the promise. This is that the Prophet *David* resolves of, *I will lift up mine eyes to the mountaine, from whence cometh my helpe:* what is meant by mountains there? you know the Temple upon the mount of Moriah; now in the Temple in Gods ordinance is Gods presence: therefore saith the Prophet *David*, *I will lift up mine eyes to those mountains of mercie, those everlasting mercies; I will looke up to God in his Ordinances, from whence cometh all my helpe;* as who should



should say grace comes not from a mans parts, grace comes not from a mans abilities, but looke up to God from whence it comes, looke to those mountaines of mercy that will succour you, look up to a Lord Jesus that will supply all your wants, that will furnish you with all grace, looke onely to him for all, for he onely is the Author and gi-  
 ver of all; looke as I have observed it, there is a foolish conceit that hath beene bred by some curious nice brains, that they have perswaded themselves they can make the Philosophers stone, the nature of which is to turne all metall into gold, which is utterly impossible; for the Mines of gold are in the earth, and God continueth them by an ordinary course of his providence, but all the men upon earth can never make gold by any Art or means in the world. To turne the nature of one metall into the nature of another, it is a kinde of creation, therefore beyond the reach of any man to doe it; they may trie and trie, and spend their heart blood and all, but it is all but lost labour: So it is with our foolish blinde deluded hearts, and distracted spirits; we thinke to make gold, and to coine grace out of our owne powers, and parts, and abilities, I tell you, you can never doe it while the world stands; no, no, you doe but lose your labour: goe to the Mine of gold, the Mine of grace, goe to the God of all mercy, away to the Lord Jesus Christ, I say, he is made unto us wise-  
 dome, and hee will informe us; hee is made un-  
 to us righteousness, and hee will acquit us;  
 blindest  
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hee is made unto us grace : goe to him therefore, and hee will communicate all grace unto our soules. Looke as *Jacob* said to his sonnes, when the famine was fore in the Land of Canaan, hee sent his sonnes into Egypt to buy corne, that they and their little ones might not famish ; and marke how hee calls upon them, *Why stand you here gazing one upon another ?* I doubt not but then they were laying their heads together, and plotting and conferring, saying, the famine is great, and the times dangerous, and wee are miserable now ; but oh, what will become of us afterwards, if these times last ? now the Lord help us, now the Lord bee mercifull to us and deliver us, what meanes shall wee use ? what course were wee best to take ? In the meantime *Jacob* calls upon them, *Why stand you here gazing one upon another ? away, get you downe to Egypt presently, and buy us food ;* you will never get provision to sustaine us, by plotting and talking one with another ; you will never get any corne to sustaine you, by looking and gazing one upon another ; no, no, downe to Egypt with all speed, there corne is to be had, *that we and those that belong unto us may live and not die ;* so it is with the soules of Gods children, the poore distressed heart partly through the Devils cunning and subtiltie, partly also through our owne ignorance and folly, wee stand gazing at our corruptions, and wee begin to thinke and wonder what will become of us ; no means prevaile, no mercies melt, no judgements humble, no reproofs awe us, the famine growes strong,



my corruptions fierce, and my case heauie, that I know not almost what course to take; why stand you thus gazing after this fashion? what, doe you thinke to get grace upon these termes, by discouragements and disquieting your selves, and vexing your owne hearts thus? No, no, away to Egypt, to the promise of life, to the Lord Iesus for help and assistance; and then you shall have mercy and grace abundantly bestowed upon you, and that freely with your money in the mouth of your sacks againe; you shall have grace that you need, and sufficiently bestowed upon you: Locke as it is with *Eliah*, when he was to depart from *Elisba*, and bee taken up into Heaven, *Elisba* craves one thing of him, and that was this, *1 Kings 1. 9. That the Spirit of Elias might be doubled upon Elisba*; now marke how *Eliah* answered; *Thou hast asked a hard thing, saith hee, nevertheless, if thou canst see mee when I am taken from thee, it shall bee granted to thee.* Now some Interpreters have observed; and that very wisely; that it was not so much the sight of *Elias*, as the sight of God taking up of *Elias*; that should doerthis; as if hee had said, wouldst thou have a double portion of Gods Spirit vouchsafed unto thee; because many miseries are like to come in upon thee; great and heauie troubles; and sore persecution is approaching; what course then is to be taken; why, see God taking up of *Elias*; that God that tooke up *Elias*; and that God that wrought grace in the heart of *Elias*; see that God, and be within the view of that God; and thy request

request shall be granted to thee ; the collection is faire : so I say here, if thou wouldst have a double portion of grace, doe not goe to prayer onely, doe not goe to hearing onely, doe not goe to the Sacraments onely and barely ; but oh see a Christ, and looke upon a promise, and then thou shalt have a double portion of wisdom to informe thee, a double portion of sanctification to cleanse thee, a double portion of grace, and power, and strength, against thy corruptions, from Christ conveyed and communicated to thy soule : and this is the first rule.

The second rule is this, as we must have an eye daily upon the promise, so wee must labour to yeeld the soule to the power of that Spirit, and to the vertue of that Grace which is in Christ, and would worke upon thee ; doe not onely eye a Saviour, and behold grace in the promise, but yeeld thy selfe and give way to the stroke of the promise, and to the power of the spirit ; that by the power thereof, thou maist bee enabled to doe what God requires. *2 Cor. 3. 18.* The holy Apostle, disputing there how men should bee transformed into the glorious Image of God ; or as the word is, metamorphosed from one degree of glorious grace unto another ; more holy, and more meeke, and more patient, and more heavenly minded : Hee that was cold before, should now become more zealous ; he that was faint hearted before, should now become more couragious how is this done ? *even as by the Spirit of the Lord, saith the Text, as if he had said, it is not by your spirits*



that this must or can be done, doe not thinke that you can master your owne corruptions, or that you can pull downe the distempers of your owne hearts, and get what grace you list; no, no, it is not your spirits can doe this, it must bee the Spirit of Christ, asby the Spirit of the Lord, so the Apostle. The phrase of the Prophet *David* is sweet in this kinde, *Teach me the way unto thee*; thy Spirit is good; as who should say, O Lord, my spirit is a naughtie spirit; my spirit is a proud spirit; my spirit is a prophane spirit; my spirit is a weake spirit; my spirit is an ignorant and a blind spirit; but oh, thy Spirit is a good Spirit, thy Spirit is a blessed Spirit: by the vertue of that Spirit, Lord, teach me the way to thee, and let it lead me into the land of uprightnesse. We know, a child that hath his hand to write, if he will not be ruled by him that teacheth him, but will take the pen into his owne hand and write after his owne seauching fashion, he will never write well, nor make a letter handsomly as he should do; but let his hand write by the mans hand, and that will guide him, and that will teach him quickly to write well in a short time: so, wouldst thou have thy heart framed aright? why then keep thy soule under the hand of the Spirit, and thou shalt bee guided by the vertue of that Spirit of God, and moved and inabled to accomplish the good pleasure of the Lord, and receive what ever grace thou standest in need of. I have observed it sometimes upon the Sea; looke as it is with the mariner that is going downe the streame, if the winde bee faire, will any  
man

man pull downe his saile and set it up againe? why no, for he doth but trouble himselfe, and turmoyle and wearieth himselfe, and troubleth the boat too with keeping such a pudder, and misseth the gale of winde and all; therefore a wise mariner, he will set up his saile, and hold out his sail, that it may take the gale of winde fully, and so goe on speedily; all that he hath to doe is to keep his sail spread, and to catch the winde: your only course is to set up the saile, and attend the gale of the Spirit to comfort you; attend the gale of the Spirit to assist you; hold thy heart, and spread to the Spirit, that it may catch the gale of grace, that it may blow upon thy soule, and by the vertue and power thereof thou shalt bee transported comfortably, and carried on cheerfully to walke in that way which God chalks out before thee: as for examples sake; Imagine thy heart begins to be pestered with vaine thoughts, or with a proud haughtie spirit, or some base lusts and privy haunts of heart, how would you bee rid of these? why you must not set up and pull downe, and set up and pull downe, quarrell and contend, and bee discouraged: no, but eye the promise, and hold fast thereupon and say, Lord, thou hast promised all grace unto thy servants; why therefore take this heart, and take this minde, and take these affections, and let thy Spirit frame them aright according to thine owne good will; by that Spirit of wisdom, Lord informe mee; by that Spirit of sanctification, Lord cleanse mee from all my corruptions; by that Spirit of grace, Lord quicken  
and



and enable me to the discharge of every holy service, thus carry thy selfe and convey thy soule by the power of the Spirit of the Lord, and thou shalt finde thy heart strengthened and succoured by the vertue thereof upon all occasions: *Rom. 8. 26.* the Text saith, *The Law of the Spirit of life hath freed mee from the law of sinne and death*: the meaning is this; you must know that sinne is a tyrant; now a tyrant when he wins a citie, hee swears all to his lawes; so sinne will swear thy soule to his lawes; pride saith, I will have thee proud; I will have thy heart unchaste, saith uncleannesse, I will have thee intemperate, saith drunkennesse: now by the Law of the Spirit of life God will free us from the law of sinne: the Spirit of Christ in the promise, it takes away the power of the law of sinne; the Law of the Spirit of meeknesse, takes away the law of the spirit of pride; the Law of the Spirit of puritie, takes away the law of the spirit of uncleannesse; the Law of the Spirit of holinesse, takes away the law of the spirit of prophanenesse; and so in all other distempers of this nature, this onely shewes us how to run over all. Gather up now, and so conclude this passage: Eye the promise daily, yeeld thy soule to the Spirit of the Lord in the promise, let that have his full sway, resist not those good motions the holy Spirit puts into thee, and that is the way to have all grace, and help and assistance communicated unto thee; and thus much may suffice to have beene spoken in the generall touching this conveiance of grace into the heart: we come now to the scanning of the particulars.

This

This conveyance it is of two kindes, both in the Text: Christ conveyes his grace two wayes; partly by imputing, partly by imparting: they are the termes of Divines, and I know not how to expresse my selfe better; but thus if you will, partly by imputation, partly by communication: This is that I would have you to take notice of in the generall; they are both reall, but one is habituall; both these, both imputation and communication expresse a reall worke of God upon the soule, but the last onely leaves a frame and a spirituall abilitie and qualitie in the soule; the conveyance by imputation doth not, it leaves a thing morall (as we use to terme it.) These two, imputation, communication, are both in the Text; Christ is made righteousness, or justice; that is, hee doth justifie a sinner by imputation; and hee doth sanctifie and redeeme a sinner by communication; hee conveyes and workes some Spirituall abilitie, and leaves a Physicall change; when the Apostle saith, *Christ is made Justice*, that is, hee doth justifie a sinner by imputation, when hee saith, *Christ is made Sanctification, and Redemption*, that is, by way of communication; hee delivers the soule from the pollution of sinne; that is, sanctification; hee delivers the soule from the power and dominion of sinne, that is, redemption; This communication it is a Spirituall habit; or a spirituall power, or a spirituall qualitie or abilitie; (take which you will) left upon the soule.



soule. We will begin with the former, touching the imputation of Christs righteousness to a soule, whereby the sinner comes to bee justified: this is a point then, which I take it, none more necessary, and yet none lesse understood, none lesse studied, none more mistaken than these two great workes of justification, and sanctification. I speake it by experience, Christians aged and experienced, yet here they faile in the very catechetickall points, and it drives many of our best Divines to a stand; we will open it a little: this justification wee terme a conveyance of the merits of Christ, by way of imputation: but what is the meaning of this word, by way of imputation? Thus you must conceive it, this is the main thing I would have you looke unto; Imputation is this, when that which another hath, that which another doth, is accounted mine, is set upon my score as though I had it, as though I had done it, this is Imputation. I have it not, I doe it not, another hath it, another doth it, and it is accounted mine, and reckoned mine in course of justice. Now in the point of communication it is otherwise: because I have something, something is wrought in mee, some qualities and habits; for it is not a morall thing, but a physickall alteration by the power of grace implanted in me, which I have, so that imputation discovers two things. First, that I have no help in my selfe in what I have, or what I doe. Secondly, it implieth that something which another hath and doth, it is in conclusion made mine, and I have the

the benefit thereof, as well as if I had it, as well as if I had done it. It is an old comparison that Divines use, and there cannot bee a better to expresse the full nature and the meaning of the point now in hand. Take a debtor now arrested, imprisoned, and he cannot pay the debt; another man comes, and will be his suretie: now marke this, another man payeth the money, another man satisfieth the creditor in the behalfe of the debtor; the creditor acquits this man, cancels all his bonds, lets him out of prison, confesseth he hath nothing to say to him, nothing to charge him withall, he is fully satisfied, he hath given him full content: why the debtor paid no money to the creditor himselfe, but because the suretie paid it, therefore the payment is counted his, as if the debtor had paid it: this is the very nature of imputation. This I take to be the meaning of the first part of the Text, in which now a little I mean to trade: the Text saith, *He is made unto us righteousness*; that is, God in Christ doth justify a beleever by way of imputation, though hee hath nothing in himselfe, though he doth nothing of himselfe whereby to be justified in Gods account, yet God will justify him through the Iustice of Christ imputed to him, and counted upon his score: so that imputation implieth two things. First, that a man hath nothing, can doe nothing. Secondly, that he is justified by something, Christ hath, and hath done for him, the point then is cleare, and that is this.

God doth justify a beleiving soule, not for what *Doctrine.*



he hath, not for what hee doth but onely for what Christ hath, and hath done for him: I say Christ is made unto us Iustice, God the Father doth iustifie a beleever, onely in and through the merits of Christ.

For the opening of the point, wee must first enquire what it is to iustifie. Secondly, what doe we meane when as we say hee is made iustice for nothing a man hath or doth. To iustifie, in the phrase of Scripture, it doth imply two things: First to iustifie, is to make a man iust, and this is very seldom used in Scripture: I meane thus, to put some holinesse, or some gracious disposition, and some spirituall facultie and abilitie into the soule, and to make a man iust: as when an ignorant man, is made a wise man; when a prophan man, is made a pure man; when an uncleane man, is made a righteous man, and so really changed: this I take to be the meaning of that place; *Revelation 22. 11. Hee that is iust, let him be iust still; and hee that is unjust, let him bee unjust still*: as who should say, when God hath bestowed all meanes upon him, and vouchsafed all mercies and encouragements to him, if yet for all this hee will be unjust, let him be unjust still; let him bee for ever unjust: There is no hope of him, but hee that is holy, let him bee more holy, let him increase in grace, but wee doe not take it so now in this Doctrine.

Secondly, to iustifie, it is a word of iudiciall proceeding, when in a legall manner the Iudge doth pronounce a man free, and acquit him, and proclaime it as if he were, and saith the law hath nothing

nothing to doe with him, he doth pronounce hee hath not offended the Law: now this is opposite and contrary to condemnation, and this I take to be the meaning of that place, and it is a pregnant one; but this gives us great light and insight into the place: *he that justifieth the wicked and condemns the just, they are both an abomination to the Lord*: to justifie in the former sence, is to make a wicked man a good man; and is hee an abomination to the Lord? this were a grosse folly: no, but the meaning is this: he that acquits any man as guiltlesse that is guilty, this is an abomination to the Lord. Thus wee see the first word opened, so that when we say God doth justifie you, our meaning is not this, that God sends grace or holinesse into you, for this is the worke of sanctification; but God doth justifie you, that is, hee doth pronounce before his Tribunall, that his Iustice and Law is fully satisfied, that hee will lay nothing upon your score, require no satisfaction at your hands, but he will fully and freely discharge you of all your sins which you have committed.

Secondly, againe, God doth justifie a poor sinner not for any thing he hath, not for any thing he doth: marke that, the meaning is this; no privilege that a man doth enjoy, no part of wit, understanding or memory, or any thing that way: nay, I say more, there is no grace that a man hath, no dutie that he can performe, for which as the materiall and formall cause of our justification, God doth pronounce any man to bee righteous. If a man could weep out his eyes in sorrow, if a man could



could hunger and thirst for Christ, more than for his daily bread, God would not justify a sinner for all these things; how doth God then justify a man? why he justifieth a sinner, for what Christ hath done for him, the surety hath paid it, and he accounts it ours: a man is justified by imputation onely, not by any action: those are necessary concomitants, not reall causes of our justification.

But you will say, is not a man justified by faith, and is not faith a grace, and hath not a man that ability wrought in him by God.

I answer, true the Lord doth justify a man by his faith, but hee doth not justify him for his faith; that is, faith is the hand that layes hold upon the obedience and merits of Christ, and it is for his merits, not for our faith, though by our faith wee are justified: a man lives by faith, not that faith nourisheth him.

As we use to say, a man lives by his hands, not that his hands nourish him, but his hands labour, and his labour procures money, and his money provides meat, and by his meat he lives: but because his hands are the means to get it, his hands are the means to obtaine it, therefore we say hee lives by his hands: Iust so it is here, a man is justified by faith in Christ, not that faith will acquit any man under Heaven, but because Christs merits are through faith received and applied to us, and so through Christ we are justified: so then wee beare the meaning of the point: *Phil. 3. 9.* make the Apostles two phrases, *That I may bee found*

found in him not having mine owne righteousness which is of the Law, but that which is of the righteousness of faith in Christ, which is of God by faith: there is but these two righteousnesses in the world. First, a mans owne righteousness which hee hath wrought, and God hath given him, and the duties which he performes and this is the righteousness of the Law; now *Paul* doth professe that he is not justified by this, but onely by the righteousness of God, that righteousness which is in Christ, that righteousness which is imputed to him from Christ, he labours to bee found in that righteousness, for by that he shall be justified.

The ground and reason of the point is this, that which in no measure is answerable to Gods Justice, and agreeable to the exactnesse of the Law and for which a man may be condemned, that cannot justifie a man; but what ever a man hath or doth, all the graces of God wrought in him, and all the performances done by him, there is that imperfection or blemish even in them, for which God may justly condemne him: therefore a man cannot bee justified thereby: this is an undenied rule of the Apostle, *what ever condemnes a man, cannot justifie a man, but the Law condemnes a man for what he hath or can doe*: therefore it cannot justifie a man. There is no grace in a man, no dutie to be performed by a man, but if God will looke into it according to the strictnesse and exactnesse of the Law, he may justly condemne him for it: that I prove, *Gal. 5. 17.* every Saint of God hath these two things, *the Spirit lusting against the flesh, and the*



*the flesh lusting against the Spirit*; and these two are contrary: In the best of Gods servants there is flesh, and a lust of the flesh to hinder them from holy duties: so there are two lawes, the law of the minde, and the law of the members; the Law of God requires that a man should bee perfectly holy without any staine of sinne, perfect in the performance of dutie without any blemish or staine therein, but every gracious man hath a staine of pollution in his soule, that is one thing; and a staine in his performances, that is another thing; therefore no mans dutie, no mans abilitie, or sufficiency cannot justifie him before God. It is that the Apostle *Paul* crieth out of, *Rom. 7. 13. A law in his members rebelling against the law of his minde*; so that the case is cleare, if it were thus with holy *Paul*, as hee professeth of himselfe, then much more of the best Saints now, for that they have not more grace than *Paul* had: therefore they cannot bee justified for what they have or doe. Take a lame limme, as the lameness of the legge will make every motion of the leg lame, a man cannot but goe lamely: so it is with the soule of a poore sinner, when a man hath a lame heart, a corrupt sinfull heart, all his actions will bee lame, his thoughts lame, and his services lame; so that neither heart, nor life, nor actions, are in a right frame, all are impure and weake: I appeale to your owne consciences in this case, would you be willing to appeare before Gods Tribunall with those prayers, and those performances of thine, and justifie thy selfe by them, and say, Lord thou canst not lay

lay any thing to my charge, the Law of God can bring indite ments enough against thee, to confound thee; nay, we condemne our selves in this case: these dead hearts, and these blinde minds, and this want of faith, shall the Lord then acquit any man for that which he condemnes himselfe? If then the best and most gracious Saint hath sin in the frame of his heart, and sinne in the best of his services, then neither soule nor service can bee answerable to the Law of God, and he cannot bee justified thereby: but the best of Gods servants not only before grace, but after grace, in the best heart a man hath, the best action hee doth, there is weaknesse in the action: therefore they cannot justify a man, therefore we must be justified onely through the merits and obedience of Christ: thou canst not doe, Christ hath done for thee; thou canst not suffer, Christ hath suffered for thee; in him thou art justified, through him thou shalt be saved. So that when the soule of a poore sinner, shall appeare before the Tribunall of the Lord, and justice comes to put in a plea against him, Christ shall step in and say, Lord, for this poore soule that beleeves in me I have died: for this poore soule I tooke the nature of man upon me; therefore let thy justice bee fully satisfied with what I have done for him; well then saith justice, goe thy way, I have nothing to say to thee: the Lord makes a proclamation, Be it knowne to all men and angels, I acquit this soule; there is no imputation of sin he hath committed, no failing in any dutie shall condemne him, this is the way of justification.

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The



The first use of the point is this, we have here a ground of confutation of the Church of Rome: I will not accuse them wrongfully, but lay the charge upon them according to their own words, and it shall appeare how they have wholly perverted the wisdom of the Lord, in this great point of justification, look into the 6. Session, and the 7. Chapter of the Councell of Trent, you that are wise and have read it, observe it; you that never did read it, I will read it to you: the words of the Councell are these, which is a confirmed doctrine, and unto which they are all bound generally to subscribe, & is taken for the doctrine of the church of Rome: the words run thus, That the alone formall cause for which a sinner is justified in the sight of God, is iustice implanted, & a new quality of grace and holines wrought in the soule, and not the merits and obedience of Christ imputed to the soule. Imputation argueth that I have and doe nothing, but another hath, and another doth for mee, and imputes it to mee: the Church of Rome professeth holds the contrary, and punctually point blanke in the face of contradiction: they are the very words of the Councell, the alone formall cause, and that which gives life and being to the justification of a sinner, is the change and frame of holinesse wrought in him, not imputed to him, this is professy contrary.

Use 1

It is a word of consolation, and it is a cordiall to cheare up a mans heart, and carry him through all troubles whatsoever can befall him, or shall befall him. This doctrine of justification in

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justification.

seems to me to be like *Noahs* Arke, when all the world was to bee drowned: God taught *Noah* to make an arke, and to pitch it about, that no water, nor winds, nor stormes could breake through, and so it bore up *Noah* above the waters, and kept him safe against wind and weather; when one was on the top of a mountain crying; Oh save me, another clambing upon the trees, all floting, and crying, and dying there; there was no saving, but for those only that were gotten into the arke: Oh so it will be, you poore foolish beleevers, the world is like this sea, wherein are many floods of water, many troubles, much persecution: Oh get you into the arke the Lord Iesus, and when one is roring and yelling, On the devill, the devill; another is ready to hang himselfe, or to cut his owne throat; another sends for a Minister, and hee crieth, Oh there is no mercy for me, I have opposed it; get you into Christ, I say, and you shall bee safe enough, I will warrant you, your soules shall bee transported with consolation to the end of your hopes.

or This was that which comforted Saint *Paul*, and made him bid defiance to all the world: *Rom. 8. 33. who shall lay any thing to the charge of Gods elect?* as who should say, shall all the angels in Heaven, shall all the devils in Hell, shall all the men upon the earth, shall sinne within, shall actions without? it is God onely that justifieth, not for anything we have or doe, but for Christs sake: This is that I conclude withall, this one doctrine affords supply in all wants, and courage in all tri-



ats: I know what troubleth you, will this blinde minde never bee inlightned? I thinke I shall never be able to conceive of the truths of God aright; how can the Lord accept of mee, when I condemne my selfe? how can the Lord shew any favour to mee, when I fall out with my selfe, and wonder that I am not in the bottomlesse pit? such a base heart I carry about with me, and such a polluted conversation, and yet live, and not in hell: I have thought sometimes God cannot be lust, if he doe not condemne me; why I say art thou burthened with thy sinnes, and dost thou goe out of thy selfe for the pardon of them? why goe away comforted, the Lord will justifie thee, not for thy workes, but for Christs merits: thou hast committed all iniquitie, Christ hath performed all righteousness; thou hast nothing of thy selfe, Christ hath enough for thee; and thou art not justified for what thou hast or dost, but for the Lord Iesus sake: looke up to him therefore, and bring him to Gods tribunall to answer for thee, that when Satan shall bring in his bills of indictment against thee, and say, what doe you hope to goe to Heaven? doe you not consider the sinnes which you have committed? doe you not remember the base courses which heretofore you have taken up and practized? doe you not know that every sinner must die? why answer Satan again, all this is true: Ay, but remember the Lord Iesus, it is true I can doe nothing, but Christ hath done all for me; what canst thou say to the Lord Iesus? though I have offended, hee hath

never

never offended; though I have sinned, yet Christ hath fully satisfied; I have deserved the wrath of God; why Christ hath bore the wrath of God: *My God, my God, why hast thou forsaken mee?* He was once forsaken of God, that I might bee forever accepted of God: goe thy wayes therefore comforted and refreshed: the place is admirable, *Isaiah 43. 25. Thou hast made mee serve with thy sinnes, and wearied mee with thy rebellions, but I, even I, am hee that blotte out all thine iniquities, and will remember thy transgressions no more.* The Lord takes notice of this; are there any wicked? they are as bad; are there any vile? they are as sinfull; they tired God with their wickednesse: All you poore drunkards, you trie God with your drunkennesse; you prophaners of the Lords day, you tire God with your prophanations; and you swearers, you trie Christ Iesus with your oaths and hidious blasphemies that you belch forth against him upon all occasions: you would wonder that God should save such as you, and truly so you may well enough; for it is a wonder, it is a miracle indeed; but if you can goe out of your selves, and sinnes, and goe unto Christ and rest upon him, the Lord saith, *I will blot out all those abominations of yours:* and *Ezekiel 33. 32. compare both those places together, I will forget all your sinnes, even for mine owne names sake:* as who should say, it is not for your sakes; no, no, bee it knowne to those stout hearts of yours, it is not for your parts, or gifts, or graces, no nor it is not for all the services



vices wee can discharge, but it is onely for mine owne Names sake that I will pardon you, and remember your sinnes no more, remember thy pride and stubbornnesse no more, remember thy prophanenesse no more, remember thy vanitie and loosenesse no more; remember thou to bee humbled, and the Lord will never remember thy sinnes any more: Satan it may bee will come in and accuse thee, here is a Sabbath-breaker, Lord condemne him: no more of that, Satan, saith God, Christ hath suffered and satisfied for him; no more therefore of that, let mee heare no more of those things, I have forgotten them, saith God, this will cheere a mans heart at that great day.

This also is a ground of incouragement to us, against all the trials that can befall us in the course of the world: we see that innocencie goeth to the wals, no man can stand against envie, and hatred, and backbiting: why though you finde hard dealing here at the hands of wicked men, though you be accused here with false suites, and false accusations, and slanderous speeches, yet set one against the other, you shall never bee condemned hereafter: *There is no condemnation to those that are in Christ*; there may bee persecutions, there may bee accusations, there may be oppositions here upon earth raised against thee; why yet goe on cheerily, there is no condemnation in Heaven: if God acquir, let men condemne; if God approve, let men disallow: nay lastly, here is consolation even in death also; what

what though your bodies bee deprived of your  
soules, and you leave all, when you returne again  
it is but onely thus, *Come yeo blessed of my Father,*  
you that are beleevers, you shall bee for ever  
blessed.

The third use is of exhortation: will nothing  
doe the deed, but a Christ? why, Oh then a-  
bove all labour for a Christ, more than all  
labour to prize a Christ, never let thy heart bee  
quieted, never let thy soule bee contented, untill  
thou hast obtained Christ.. Take now a malefa-  
ctor, sentence is passed, execution to bee admi-  
nistered upon him, suggest any thing to him, how  
to be rich, or how to bee pardoned; how to bee  
honoured, or how to be pardoned: Ay, saith hee,  
riches are good, and honours are good, but oh a  
pardon or nothing: ay but then you must leave all  
for a pardon; why take all, saith he, and give me  
a pardon that I may live, though in povertie; that  
I may live, though in misery, though in beggary;  
this is the nature of such a poore creature.. So it  
is with a poore beleaving soule, there is but one  
way, every man hath committed sinne, must suf-  
fer for his sinne: the sentence is passed, every man  
that beleeves not is condemned already: what  
would you have now? thou saist thou wouldest  
have a pardon, but wouldest thou not have riches,  
or friends? the soule saith, Alas, what is that to  
me to bee rich, and a reprobate; honoured, and  
damned: let mee bee pardoned, though impove-  
rished; let mee bee justified, though debased;  
though I never see good day beside: why then  
labour

Use 3.



labour for a Christ, for there is no other way under heaven: get a broken heart, get a beleieving heart, but oh above all, get a Christ to justifie thee, get a Christ in all to save thee. If I could pray like an angell, could I heare and remember all the Sermon; could I confesse as yet never man spake, what is that to mee if I have not a Christ? I may goe downe to hell for all that I have or doe, looke into your soules, and observe your lives and conversations: when a man hath prayed, and hee findes his minde dull, his heart awke and unto-ward, his thoughts wandring and roving; why, thinke with your selves, doe wee condemne our selves for the duties wee doe performe, and judge our selves for the services we have discharged, and yet doe wee thinke to be acquitted by the Law of God: Oh, therefore above all intreat the Lord to give thee a Christ, that hee may justifie thee here, and save thee everlastingly hereafter: *Phil. 3. 8. I count all things losse and dung in comparison of a Christ: Paul was a proud Pharisee, learned Paul, reverend Paul, a man of admirable parts; yet saith the Apostle, That I thought to bee gaine, was losse to mee, yea dung and dogmeat in comparison of a Christ; yea doubtlesse, and I doe count all things losse, that is, not onely my parts, and credit, and privileges when I was a Pharisee, but the best dutie that ever I did, the best service that ever I performed, I account all as dung and dogmeat in the point of justification, in respect of the Lord Iesus Christ; grace therefore is good, and duties are good; seeke for all, we should doe so; performe all,*

all, we ought to do for, but oh, a Christ, a Christ, a Christ in all, about all, more than all. Thus now I have shewed you the way to the Lord Iesus, I have shewed you also how you may come to be implanted into the Lord Iesus, and now I leave you in the hands of a Saviour, in the bowels of a Redeemer, and I think I cannot leave you better, the worst is past, now you are come hither: *Rom. 8. 9. If you be justified by his death, then much more shall you be saved through his righteousness and merits.*

You whose eyes God hath opened, whose hearts God hath humbled, and whose soules God hath called home to himselfe, you are now in the hands of the Lord, goe your way, and when you see hell flaming, and the devils roaring, and the damned yelling and crying out, looke backe I say and see this ditch out of which you are escaped; looke upon the pit which you were going over: you may blesse God, and say, wee are past that, those dayes are gone, wee are past from death to life: *Acts 20. 32.* when Saint Paul was to goe away from them, and for ought hee knew should never see their faces more, why yet marke what hee saith to them: Brethren, I commend you to God, and the Word of his grace, that is able to build you up, and give you an inheritance among those that are sanctified: as who should say, God and his Word was the best Commandment he could put them over to: as who should say, Paul must depart, and Paul must be imprisoned, and Paul must die, so that now he shall bee with you no longer to teach, to informe, to direct

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you,



you, but the good Word of the Lord endures to  
 comfort for ever, to cheere for ever, to assist, re-  
 fresh for ever those that are weake and discoura-  
 ged. I put you over therefore to a good Word,  
 to an everlasting Word, I commend you to a  
 blessed and a living Saviour, who will be with  
 you for ever, by the immutable assistance of his  
 blessed Spirit. I leave you in the hands of your  
 Saviour, that when the head of your Minister  
 haply shall lie full low, or death overtake him,  
 why yet remember I have put you over to a Sa-  
 viour. Oh love this Word, and love this Christ  
 more than all, prize this Christ above all, and he  
 will preserve you: and this I will with you, that  
 you would keep yourselves close to this good  
 Word, that will informe you, and to  
 this blessed Saviour that will  
 support you from day to day.  
 I commend you to him: I commend  
 you to God, and the Word of his grace, that is  
 able to build you up and give you an inheritance  
 among those that are sanctified: as who should  
 commend his Word, the best Command-  
**THE**  
 ment he could put them over to: as who should  
 lay a Law that should be in force  
 now, and Law must die; so that now he shall be  
 with you no longer to teach to informe, to direct  
 you.

# THE SOULES

## Iustification.

2 COR. 5. 21.

*For he hath made him to be sin for us, which knew no sinne, that we might be made the righteousness of God in him.*



Or our more orderly proceeding herein you may remember that I shewed you before, for what a man is not justified: Now we come to handle for what a man is, and may bee justified; and this I conceive, so farre as my light serves mee, to bee in the words of the Text; for the Apostle having shewed that God was in Christ reconciling the world unto himselfe, and not imputing their sinnes: Now in this Text he shewes the reason how this comes to passe, namely God laid their sinnes to Christs charge, and made him sinne for us, that knew no sinne. Its no wonder then though God did not iustifie a poore sinner, for what hee had



and did, and though hee did not expect perfect righteousnesse at their hands, for, *Hee hath made him to bee sinne for us, which knew no sinne, that wee might be made the righteousnesse of God in him.* For our more orderly proceeding, I will doe two things.

1 First, I will discover the Doctrine of Iustification, in a description:

2 Secondly, I will open the description.

Quest. 1. For the first, If any man askeme what Iustification is, it is this briefly:

Answer.

Iustification is an act of God the Father upon the beleever, whereby the debt and sinnes of the beleever are charged upon the Lord Iesus Christ, and by the merits and satisfaction of Christ imputed to the beleever; hee is accounted just, and so is acquitted before God as righteous. There are foure particulars in the description.

1 First, it is an act of God the Father, upon the beleever.

2 Secondly, the debt of the beleever is charged upon our Saviour, God the Father followes (as it were) the suit upon the suretie, and not upon the debtor: both these are in these words of the Text, *Hee hath made him sinne for us, which knew no sinne.*

3 Thirdly, the satisfaction of Christ is put over to the beleever, and set upon his score, as in these words, *That wee might be made the righteousnesse of God in him.*

4 Fourthly, by this means, the debt on our sides being laid upon the Lord Iesus Christ, and his righte-

righteousnesse being applied to us, God the Father acquits us, and pronounceth us righteous by a legall course of proceeding; as in these words; *That we might bee made the righteousnesse of God in him*: such a righteousnesse as God the Father will worke in us, and will accept of us. As when the wife is betrothed and married to a man, all her old debts are laid upon her husband, and the law meddles no more with her: and secondly, all his lands, at least the third part of them are made over to her. What thee hath in point of debt is put over to him: so all our sinnes and debts of corruptions are laid upon Christ, and all the rich fefiments of grace and mercy in Christ, are made over to a beleever, and hence a beleever comes to be acquitted and justified before God. From the first part of this description, the point is this.

Iustification is an act of God the Father, upon the beleever. *Doctrine.*

It is an act that passeth from God the Father, upon the beleever. For the prooffe of this point there are three verses in the same Chapter, which make it good, the 18, 19, 20. verses, and so on to the end of the Text; in the 18. verse, hee saith, *All things are of God, which hath reconciled us unto himselfe by Iesus Christ*; of God, that is, of God the Father, and yet more plainly in the 19. verse, *God was in Christ, reconciling the world unto himselfe, not imputing their sinnes to them*. Now what is meant by God in these two verses? the old rule of Divines is this; that wheresoever you finde the Name of God put in opposition to

Iesus.



Iesus Christ, it must not be taken essentially, but personally, for the Father. For it were almost an absurd thing, to say that Christ were in Christ reconciling the world unto himselfe: therefore the Apostle implies thus much; *God the Father was in Christ reconciling, and God the Father by Christ, reconciled the world unto himselfe*: and then in the 20. and 21. verses, he saith, *Now then we are Ambassadors for Christ, as though God did beseech you through us; we pray you in Christ's stead that yee be reconciled to God, that is, to God the Father; for he hath made him sinne for us, which knew no sinne*: and another prooffe is in the 3. of Saint Iohn, 14. 15. and so to the end of the 18. verse: it is an observation of wise Divines, and good Interpreters, when our Saviour comes to trade with *Nachodemus* about eternall life, hee doth not onely content himselfe to speake of himselfe alone, as he was Christ the Redeemer of the world, but he sets him yet a little higher in the 14. verse, hee saith, *As Moses lifted up the brasen Serpent in the wilderness, so must the Sonne of Man be lifted up, that whosoever beleeveth in him should not perish, but have eternall life*: A man would have thought that this had beene enough, but hee stayes not here, but he puts him one pin above all these, and saith, *For God so loved the world, that hee gave his onely begotten Sonne for it, that whosoever beleeveth on him might not perish, but have everlasting life*: as if hee had said, there is not only a Christ prepared and sent, but God the Father also loved the world: here is the highest staire to stay up the heart, so that

that the point is plaine and sure enough. Now let us make it cleare, and that I shall doe by answering two questions :

First, why it is called an act of God the Father. *Quest. 1.*

Secondly, why an act of the Father upon the beleever. *Quest. 2.*

For the former, why doth the description say, it is an act of God the Father? *Quest. 1.*

I answer, it is an act of the Father, not excluding the Sonne, or the worke of the holy Ghost, which must both bee understood : it is an act of God the Father upon the beleever, but it is through Christ : there are these two grounds or reasons, why it is given to the Father. *Answer.*

First, because the Father was the party that was properly offended : the Father is the first person in the Trinitie, and he was directly offended by *Adams sinne* ; it is true, the Sonne and the holy Ghost were offended too, as being friends with the Father, and having a relation to the Father, and a sweet fellowship with the Father ; but the sinne was directly against the Father, and indirectly against the Son, and the holy Ghost. The ground of the point is this, it wronged that worke of Creation, wherein the manner of the worke of the Father appeared in a speciall manner, and the manner of the worke of the Son appeared in redemption, and the manner of the worke of the holy Ghost appeared in sanctification : so that God the Father was the first in the worke of the Creation, the Sonne second in the worke.



worke of redemption, the holy Ghost third in  
 the worke of sanctification: Now creation being  
 the worke wherein the power of the Father did  
 most shew it selfe, *Adam* falling away from this,  
 did principally wrong the Father, for his man-  
 ner of worke appearing herein: therefore *Adam*  
 did herein goe directly crosse to God. Excellent  
 is that phrase, *1 John 2. 1. Little children, these*  
*things write I unto you, that ye sinne not;* but some  
 may say, what if we doe sinne? why saith hee, *We*  
*have an Advocate with the Father, even Iesus Christ*  
*the Just.* Now no man saith, wee have an Advoca-  
 cate with an advocate, no, for that were absurd:  
 for no advocate pleads to another advocate, but  
 he pleads to the partie offended, for the partie  
 which hath offended: now in that the Apostle  
 saith, *We have an Advocate with the Father, even Ie-*  
*sus Christ:* It is plaine that God the Father was  
 the Person directly offended; the issue then is thus  
 much: The Father being the Creditor, and the  
 Person directly offended, the Lord Iesus Christ  
 became our Suretie, and the creditor doth require  
 the debt at the hands of our Suretie, and acquits  
 the debtor: the creditor requires this, but the ac-  
 quittrance comes mainly and properly from the  
 Father, because the debt was due to him: so that  
 God the Father is the Creditor, the Sonne is the  
 Suretie, the poore sinner is the debtor, the holy  
 Spirit is the messenger, that brings the acquit-  
 tance from God the Father, and saith, loe the  
 Father hath accepted of thee in his Sonne; the  
 Suretie hath paid the debt for thee, and see how

is the acquittance for thee; so that though the holy Ghost doth bring the acquittance, yet the Father must give it: This is the first reason.

Secondly, wee say that Iustification is an act *Reason 2.* of God the Father, because the Father is the fountaine in the Deity, as Divines use to say, in all the workes that are done by the Deitie, the Father is the first: for as the Persons are in their being, so they are in their working: The Father in order workes before the Son and the holy Ghost; the Sonne workes not before the Father hath wrought, and the holy Ghost workes not before the Father and the Son have wrought. Hence it is that actions are given especially to the Father, though not excluding the Sonne, nor the holy Ghost; but yet howsoever they are all equall in their working, in regard of time, yet the Father is first in regard of order. A malefactor is now arraigned and condemned, and the pardon is to be begged, and none but the Kings sonne, the young Prince, can have a pardon, his abilities are onely able to carry him through the worke; the Prince begs it, the Favorite brings it, but the King onely grants it: so it is here, the Lord Iesus Christ is the Sonne of the everlasting Father, and the Prince of peace, and hee it is that begs the pardon of his Father, hee sends it to us by the hands of the holy Ghost, but only the Father grants the pardon. When the soule hath long beene humbled and selfe denying, and said, Lord forgive the trespasses of thy servant, and  
T yeelds,



yeelds, and layes downe the weapons of defiance, and falls at the footstool of the Lord Iesus Christ, and rowles it selfe upon his merits; then the Spirit comes and saith, thy sinnes are pardoned, thy person is accepted, I bring thee this newes from God the Father; God is now reconciled to thee, in and by the Lord Iesus Christ: now the Father is the King that grants this pardon, the Sonne is he that begs it, and the Spirit is the messenger that brings it. Now you see how it is an act of God the Father.

*Quest. 2.*

Secondly, I come to shew why it is an act of God the Father, upon the beleever.

*Answer.*

The reasons of the question are these, we must understand that the actions of God are of two sorts.

1

First, there are some actions which doe remain in God, which are confined within the compasse of his owne Councell, and goe no further, and they are immanent actions, they stay in God and goe no further. A man may conceive in his mind what he resolves to doe in his heart; whether hee will doe such a thing or no, and no man can tell what he intends to doe but himselfe; but if a man will practise answerably according to his purpose, then he doth expresse the worke outwardly, which he intended inwardly, and now hee workes upon the creature, and makes it to receive some impression of that good which hee kept secretly in himselfe. There are some actions which remaine in God, as the decrees and purposes of God, before the foundation of the world, and they are

are confined within the high Councell table of Heaven, Father, Sonne, and holy Ghost, and these never appeared to the eye of the world.

Secondly, there are actions also which passe from God upon the creature, and doe worke a change and an alteration upon the creature; and these wee call transient actions, or actions that passe, which are not onely in God, but passe from God, and doe frame, and order, and dispose of the creature, as God sees fit; and of this sort are all the actions that belong to a Christian, except predestination: for the Lord doth not reveale those secrets unto any by the worke of vocation, which is wrought upon the creature, for there the Lord quickens desire, and stirs up hope, and kindles love and joy, and the Lord turnes the face of the soule God-ward, and in adoption, regeneration, and all the workes of grace and salvation, and of this kinde is justification: and this is the reason why I call it a transient action, because it passeth upon the creature, but that must be warily understood with a graine of salt, as the Proverbe is: now what change is this? I answer, the Lord workes a change upon the creature two wayes.

First, the Lord is said to passe a worke or an action upon the creature, when he puts some kind of abilitie upon the creature, either spirituall, or naturall: as when the Lord makes a wicked man, a good man; an adulterous man, a chaste man; and of an envious proud malicious man, a patient meeke and holy man; and this we call a naturall change, because there is a gracious frame put into



the heart and soule which overpower the creature, and all things are become new; new affections, new desires: but this is not all, for here is the difficultie.

2 Secondly, the Lord is said to make a change upon the creature, when he takes off some relations and respects which the creature had, and puts upon it some other respects, hee doth not put the n into the soule, but puts the soule into another roome, and they are not naturally qualities, but onely relations, which are imprinted upon the soule of man, and these are called morall, and of this kinde is justification, as thus: Take a Prentice that is bound by covenant and Indenture for so many yeeres, and he is now fallen into an ague, or a burning fever, hee hath two relations: First, he is an apprentice: Secondly, hee hath a weake sickly distempered body: now there may bee a double change wrought in this man, according to this double disposition: first the master burnes the Indentures, and gives him his time, and sets him free from his service, and hee that was an apprentice before, is now a free-man, this is a morall change, for all this while he is as sicke as he was before: but the former relation is quite gone, and the master cannot now command him to his service; now the fellow servants cannot dominere over him, because he is not now a servant: but now the wise Physitian he comes, and he by good means helps the man of his disease, and brings him to a faire, sweet, and wholsome temper of body, and now there is a change

change in the very nature of this servant; before he was distempered, but now he is well ordered; before hot, but now finely coole: here is something wrought in the nature of this man. Just so it is in this change of the soule: there is a morall change in justification, a man is bound to the Law, and liable to the penaltie of it, and guiltie of the breach of it: now God the Father in Jesus Christ, acquits a man of this guilt, and delivers him from this revenging power of the Law, and thats not all, but withall hee puts holinesse into the heart, and wisdom into the minde, and puritie into the affections, & this is called a naturall change, because there are new spiritual abilities put into the heart; not because of the nature of it, but because of the thing which it works: as to take the example of Scripture, *1 Iohn 3. 14. Wee are translated from death to life*: As it is with a man taken prisoner in Turkie, or some other place, haply a Christian of England, he is accounted a Traitor there, and is condemned as a Traitor: the man being weake of himselfe, and not able to deliver himselfe, he must bee dealt by as a Traitor: but now if this man bee rescued, and finde some way of escape, and bee set upon some other shore, whereby he may be conveyed into England, then he is here accounted a good subiect, and he is so far from being condemned, that hee is wonderfully advanced and honoured by the King: here is a change, in Turkie hee was condemned as a Traitor, but in England hee is counted a good subiect, and is received into favour, and honoured;



here is a morall change: but now here is no naturall change, here is nothing put into this man: If he were ignorant before, he is ignorant still; if he were wicked before, he is wicked still: but he hath a good relation as a subject, and is pardoned in England: he is in another roome and rank, this is a morall change: But now if a man were ignorant before, and since he came into England he were framed and made wise and holy, this is a spirituall change: before hee was ignorant, and now hee is learned; before gracelesse, but now gracious: this is a naturall change, or rather a spirituall change. Just so it is with a faithfull soule, the poore sinner as hee is landed here upon the shore of sinne and corruption, take him as he is by nature, he is liable to divine justice, and a Traitor in Gods account, and as he stands liable to the Law hee is a damned man, hee is sicke of sinne. But now when the Father hath brought him home to the Lord Jesus Christ, and landed him upon another Coast, hee is now sure to partake of life, and of salvation in the Lord Jesus Christ: and he that before was attached of treason, is acquitted of all in the Lord Jesus Christ, the respects of treason and condemnation are taken off, and other respects and relations are put on: this is done in justification, and afterward when hee is justified, then the Lord will honour and adorne the soule; so that though the soule before was ignorant, the Lord will now make him wise unto salvation; though before hee were polluted, yet now hee shall bee sanctified. And thus

thus much of the reasons why I call it an act of God the Father upon the beleever.

The proper fruit of this Doctrine is this; Is it *use 1.* so, that justification is an act of God the Father upon the beleever? then it is a ground of admirable comfort to beare up the heart of a poore sinner above all the accusations, and all the power and the policies of our enemies against us, or the intendments of the wicked to hurt us: remember but this, that God the Father justifies, and this will bee a cordiall to beate up the heart against whatsoever the world, or the devill, or the wicked shall lay to the charge of a beleever: If thou art justified before Gods tribunall in Heaven, why shouldst thou care, or feare, or bee troubled or disquieted, when thou art condemned by the wicked upon the earth? this justification on Gods part can wipe away and scatter all the clouds, and all the accusations on mans part: *1 Cor. 4. 1. 3.* It is required of the dispensers, that every man be found faithfull, but as for mee, I passe very little to be judged by mans judgement: the word in the originall is very excellent, *I passe not to bee judged by mans day;* men have their dayes of meeting and of judging, and their dayes of rioting in the alehouse, and in the brothelhouse, and there they can tolle the names of Gods Servants up and downe, and they sit upon their names, and lives, and liberties, and they raise what reports they will; these are the drunkards dayes, and the malicious mans dayes, there they sit and give their doomes what they will.



will doe to such a Christian, and to such a Minister, but marke what Saint Paul saith, *I passe not for mans dayes, it is no more to mee than the dust of the ballance, or the drop of the bucket*; but hee alludes to another day, to the day of judgement; when the Lord shall judge all the world, when *hee that is holy, shall bee approved of and acquitted, and hee that is vilde and wicked shall bee condemned*, I looke to that day. Were he not worthy to be begged for a foole, that should goe away troubled and disquieted, because a company of drunkards had condemned him upon the alebench, when the Judge had cleared him upon the bench of justice: therefore steele your faces against all the malicious accusations of the wicked: let them sit and condemne thee upon the alebench if they will, so long as thou art acquitted in heaven, herein bee for ever cheared through his mercy. It was that which made the holy Prophet so marvellously confident in *Isaiah 50. 8. 9.* and to throw downe the gantlet saying, *Hee is neer that justifies mee, who will contend with mee? see whether you can set your foot to mine, vow for vow, and word for word: who is mine adversary, let him come neere: behold the Lord God will succour me, who will condemne me? lo they all shall wax old as a garment, the moth shall eat them up, they shall vanish, and shall not be able to appeare at the day of accounts; nay the moth shall eat them up, nay the wicked shall say in hell as the wise man saith, we fooles thought this mans life madnesse, and wee past our judgements upon these precise fellowes that must ever and anon bee in a corner*

ner to weepe for their sinnes; but we finde now that wee  
are the fooles that have neglected grace, and salvation,  
and happinesse, which now they enjoy for ever. If a  
man had a case to bee tried in the Chancerie, if  
the Lord Chancellour were his friend, hee need  
not feare any thing, for the Lord Chancellour  
would suffer nothing to come in against him, but  
would cast them all out, and heare none of them:  
so you that are beleevers, and have a friend, and a  
Father that sits in the high Court of Chancery in  
Heaven, howsoever there are many which would  
be meddling with you, yet your Father is the Judge  
of the Court, and he will dishonour all those that  
seeke to dishonour you: It is the ground of that  
blessed boldnesse which the Apostle concludes  
with himselfe, not onely that the thing should  
not bee carried against him, as *Rom. 8. 33.* but  
that all should be for him: *who shall lay any thing  
to the charge of Gods chosen? it is God that ju-  
stifieth:* Let the gates of Hell bee set open,  
and *Belzebub* and all the Devils come roaring  
out against him, and let the wicked come  
that beare him ill will, and let all his sinnes  
come and his owne conscience too, yet hee  
need not feare any thing, the ground is hence,  
because it is God that justifies; hee doth not  
say, they shall never prevaile against Gods  
servants, but they shall not plead against  
them: and hee doth not say, they shall not  
condemne them, but they shall not accuse  
them: as hee said, *Acts 19. 38.* *The Law is  
open, and there are Deputies, let them accuse or  
plead.*



plead one against another; so that here shall not be so much as pleading against a poore beleever, because God the Father hath justified him. Now the ground of this comfort lieth in three particulars, or it affords a threefold consolation.

1. First, because God the Father hath all things to doe with the soule of a beleever: all the suits that are to be made against a poore soule, they come from God, and if hee will cease the suit, who can follow it? if he will say hee is satisfied, and well paid, then who can take any advantage against the soule? Looke as it is with the Lord of a manour, haply hee hath an ill neighbour lives under him, and doth him much damage many wayes, and the Noble man at last is resolved to follow the law against him: therefore the poore man comes in and desires pardon of all that hee hath done amisse, and promiserh never to doe the like, and the Gentleman out of his noble disposition acquits him, and forgives all: now imagine some of the servants come in and raise clamours and complaints against him, and all the servants of the family are against him: well, the poore man makes them this answer, I have wronged none of you, therefore if your Lord bee contented to acquit me, I care not what you say, I have not wronged you, neither doe I feare you: this is that which should chear up our hearts infinitely, that God the Father is the Lord of the manour, even the Lord of the whole world, and if there be any transgression done against thy neighbour whatsoever, hee

is the Lord of the manour, it were no offence to steale, but that he hath forbidden it; and it were no offence to be disobedient to Parents, but that hee hath said, *Honour thy father and mother, &c.* The goods of thy neighbour are the Lords, and the damage that is done, is against the Lord: Now if God the Father doe mercifully acquit you, and saith hee will pardon the breach of all his Commandements, if God acquit us, what need wee feare or care what the Devill sayes against us? it may bee the Devill will come in and commence a suit against us, and say, what, you be saved? yes, thats a likely matter, are you not guiltie of this and that? well, brethren, we have done the Devill no wrong, *against thee onely have I sinned*, saith David, it was against the commands of my good God and his holy Spirit, it was against my Father and my Redeemer, and they will pardon my sinne: God saith, *I will forgive all that wrong done to me*, then let the Devill goe and shake his ears: looke as it is with a creditor, if he hath gotten the suretie in suit, he will acquit the debtor, and if the debtor be acquitted, all the bailiffes in the world can doe him no hurt, and hee saith, I am out of your debt and danger: so it is here, God the Father is the Creditor, wee have wronged God most infinitely, wee owe unto God all that wee have, but yet hee hath blotted out all our iniquities: therefore if the Devill follow the suit, it matters not, *The Lord saith, I will remember his sinnes no more*: therefore the Devill can pursue him no further.



2

Secondly, there can bee no court in the world can alter our justification: if a man be righted in a lower court, a higher court may call it over againe and overthrow it, but this is admirable consolation, doth God the Father acquit us in Heaven: then let the Devill goe and appeale where he will: A man never appeals from a higher court to a lower, but from a lower court to a higher: now all your sinnes are pardoned, and you are acquitted in Heaven: therefore goe your way comforted, and let the Devill appeale where he will, no man can reverse it: *The mercy of the Lord and his sentence endureth for ever*: you know it was Saint Pauls plea, when hee saw that the Jewes were maliciously bent against him to have his life, he said, *No man may deliver me unto them, I appeale unto Cesar*: he saw hee should have hard dealing there if hee were committed to them, therefore *he appeals unto Cesar*: so we, we have had our case tried in Heaven, wee have Cesars judgement seat to goe unto, the first person of the Trinitie is our Father, the Creditor hath made it good unto us by the witnesse of the Spirit, that our iniquities are pardoned, and that he will heare no more of them: therefore goe away for ever cheared and comforted.

Pse 2.

Again in the second place we have here a word of direction: Is God the Father the Judge of the Court? then let me speake a word to all hūble broken hearted sinners; when you have many Judges to sit upon you in your owne heart, bee sure that  
you

you bee not judged by them, but repaire unto God the Father, and get his sentence upon them, and whatsoever hee speaks, submit unto it, and bee contented to judge your selves and your estates answerable by it. This is the great misery of many poore creatures, that as many miseries as they have, so many Judges they have: sometimes their feare sits upon them, and then they are damped: sometimes their suspicion sits upon them, and then they are marvellously disquieted; and sometimes hope sits upon them, and then they are a little comforted: Oh brethren and beloved in the Lord, bee wise now for your soules, and put your case to be tried onely by the Lord, and not by every one. Wee would count him a mad man, that having a case of weight to bee tried, should commit it to an enemy that hates him, or else to an ignorant man that hath no skill at all in the businesse, no wise man will doe it: but hee appeales to the Judge of the court, and lets him cast the cause: just so it is here, there are many of you, some there are I am sure, that have a sight of your finnes, and sometimes you thinke that God will certainly commence the suit against you: what, so many finnes within mee, and so many corruptions to follow mee, and oppresse mee? certainly my heart is naught, are you so ignorant to commit your cause to bee judged by them? your carnall reason is an enemy, and your owne hearts are weake, and not able to understand: therefore go to a higher court, and say with your selves, I care not what the world



saith, and what carnall reason saith, I passe not; speake thou, Lord, a word of comfort to my soule, and if his word bee for you, then bee for ever comforted and quieted, and looke onely to the judgement of the Lord, and to none other; it is in his hands onely to passe sentence, and to condemne, as hee seeth fit in his righteous judgement: therefore stand to the sentence of him, whose word must stand, and shall stand for ever as *manna* *Zion*. If a plaintiffe have a case to be tried in the court of justice, he cares not what the dispute of the lawyers be: One man thinkes thus, & another thinkes thus, & another would be passing sentence, and saith, thus it must be; he cares not what they say, hee knowes that they are not Judges, but hee stayes till the Judge comes, and he quakes and trembles till he heares what the sentence of the Judge will be. Now therefore be as wise for your spirituall estates, as you are for your temporall estates: *Psalm 83. 8. I will hearken what the Lord will say*, disputing there of the miseries and troubles which were like to befall the Church of God, and himselfe too: he lookes up to Heaven, and saith, *I will hearken what the Lord will say*, for hee speakes peace to his people: looke not what sense and feeling, and feare and suspicion say, for they will speake killing words, and will tell you that your condition is naught and damnable: what, all this vildnesse and basenesse, and stubbornnesse, and yet goe to heaven: that cannot be: Good brethren hearken not to these, for they are not the Judges of the court, the sentence must come from

from God, and remember *hee* God will speake peace and comfort unto his people; hee will comfort your distressed consciences; and therefore let not Satan, nor your owne distempered hearts be hearkned unto, for though they speake never so much terror to your consciences, yet God will justifie you: it is the libertie which the law allowes, and every man will take it to himselfe, if hee know the law, when a man is questioned for his life, he will not cast himselfe upon every Jurie, but hee will take the benefit of the law, and if there comes in one that is an ignorant person, or one that is an enemy of his, he may justly except against them, and put them out, and hee will say, Good my Lord, doe not cast away a poore man for no cause at all, I except against these men of the Jurie; they are mine enemies, they have sought my blood, many yeeres, and they have informed against me, and seek to take away my life, and I can prove it, and the rest are ignorant, and cannot understand the matter; good my Lord, let me have a good Jurie: this the count of justice allowes, and every man will bee sure to take it to himselfe, as occasion serves: in Acts 25, 26, Paul was constrained to appeale unto Cesar, and therefore hee saith, Chap. 27. To. 11. I stand in Cesars judgement seat, where I ought to be judged. You see, beloved, how wise men are for the good and safetie of their bodies, oh be much more carefull for the good of your soules, and hazard not your soules upon every base Jurie: stand not to the triall of temptation, feare and suspicion, but appeale



saith, and what carnall reason saith, I passe noo;  
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 condemne, as hee seeth fit in his righteous judg-  
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from God, and remember *that* God will speake peace and comfort unto his people, hee will comfort your distressed consciences: and therefore let not Satan, nor your owne distempered hearts be hearkned unto, for though they speake never so much terror to your consciences, yet God will justifie you: it is the libertie which the law allowes, and every man will take it to himselfe, if hee know the law, when a man is questioned for his life, he will not cast himselfe upon every Jurie, but hee will take the benefit of the law, and if there comes in one that is an ignorant person, or one that is an enemy of his, he may justly except against them, and put them out, and hee will say, Good my Lord, doe not cast away a poore man for no cause at all, I except against these men of the Jurie, they are mine enemies, they have sought my blood, many yeeres, and they have informed against me, and seeke to take away my life, and I can prove it, and the rest are ignorant, and cannot understand the matter: good my Lord, let me have a good Jurie: this the court of justice allowes, and every man will be sure to take it to himselfe, as occasion serves: in Acts 25, 26, Paul was constrained to appeale unto Cesar, and therefore hee saith, Chap. 25. To. 11. I stand in Cesars judgement seat, where I ought to be judged. You see, beloved, how wise men are for the good and safesie of their bodies, oh be much more carefull for the good of your soules, and hazard not your soules upon every base Jurie: stand not to the triall of temptation, feare and suspition, but ap-  
peale



peale to the great God of Heaven, and say, Lord  
 it is an unjust Iurie, you seele not these abilities,  
 and you seele not this assurance of Gods love, and  
 when corruption be gins to stirre in the heart,  
 then carnall reason saith, if a man had grace, could  
 he have all these corruptions? if I had any grace,  
 it would not, nor it could not be thus with mee:  
 Oh complaine to the Lord that they are an un-  
 just Iurie: looke up to the Throne of mercy,  
 and have your cause heard there, and say, Lord,  
 these have beene my profest enemies, the Devill,  
 and this carnall proud froward heart of mine have  
 beene deadly enemies both to thee, and to thy  
 grace, and to the good of my poore soule: and  
 as for feare and suspition, they have betrayed my  
 comforts, and cut the throat of them, and many  
 a time have taken away the hope of eternall life  
 from me: and as for my weaknesses and infirmi-  
 ties, they are too ignorant, they cannot passe righ-  
 teous judgement because they know not what  
 belongs to grace here, or happinesse hereafter:  
 therefore appeale to the Lord, and say, you stand  
 at Gods mercy seat, let mercy doe what it will  
 with you, and mercy will certainly save you, and  
 let mercy be for ever honoured, and be sure to lie  
 downe at the footstoolle of mercy. If thou art  
 content to goe to God, and depend upon mercy,  
 and let it doe what it will with thee, then mercy  
 shall certainly save thee; if thou wilt come to  
 beleieving, thou art sure to bee acquitted: let the  
 Devill come in against thee, and plead, and say,  
 Lord, wilt thou acquit such a man that hath been

a despiser of thy grace and mercy; and the world  
 faith, to my knowledge he hath closed with mee  
 and hath forsaken thee, and then saith conscience,  
 I have told him of many finnes, but hee would  
 never reforme them; therefore Lord give Justice  
 against him: then the Lord makes answer, and  
 saith, It skills not what he hath beene, *If hee will  
 come to me, and beleeeve in me, and repent of his sinnes,  
 I will freely acquit him of all that he hath done amisse:*  
 therefore avoid the court, Satan, take this as an  
 everlasting rule, and you shall finde it by experi-  
 ence. If a man might have all the favour in the  
 world shewed him, and have his owne friends to  
 passe sentence against him, and have his best du-  
 ties and services to plead for him, if hee should  
 commit his case to them to be tried by them, he  
 would be for ever condemned by them; there is  
 so much pride on the one side, and deadhearted-  
 nesse on the other side; and so much wandring in  
 your prayers, that they would cry to God for  
 wrath and condemnation upon you: *1 Cor. 4. 4.*  
*I know nothing by my selfe; yet am I not thereby iusti-*  
*fied:* you must appeale to the Father of mercies,  
 or else you will never be acquitted by them: there-  
 fore stand to that judgement of God, whose  
 judgement must and shall stand, when the sen-  
 tence of sinne and Satan, and carnall reason shall  
 be overthrowne.

The cause why many poore humbled broken  
 selfe-denying hearts goe drooping and discoura-  
 ged, it is because they have a bad Iurie goes upon  
 them, and they dead their owne hearts; because  
 X they



they appeale not to that God, who is willing to acquit them through the mercy of the Lord Jesus Christ.

Object.

But some may object and say, how shall I know whether God will justify me or no?

Answer.

For answer hereunto, looke what the word saith, if the word acquit thee, it shall stand; and if the word condemne thee, though all the men in the world acquit thee, yet thou shalt be condemned; *to all that beleeve not in my Gospell, shall be confusion, saith the Apostle: and the words of Christ are, He that beleeveb not, is condemned already: therefore looke what the word saith, and cleave to that for ever.*

Use 3.

In the third place from hence we have a ground of terrour to the wicked, and it is like a thunderbolt to breake the hearts of all unbelievers, and it is able to cut the sinewes of all their comforts, and to sinke their soules to Hell, to thinke that they are unbelievers; I speake not to those that have some doubtings and troubles arising in their hearts, but to such as never yet beleeved in Christ, howsoever a man may have parts, and gifts, and be advanced, yet that which will be a gall and wormwood to the soule is this, thou shalt never bee justified. When *Simon Magus* would have bought the gift of the holy Ghost with money in *Acts 8. 21.* *Saint Peter* answered him, *thy money perish with thee: and furthermore, he cuts him up to the quick, and saith, Thou art still in the gall of bitterness, thou hast no share nor portion in this matter: so you unbelievers, you have no share in this point of justification, 1 Peter 4. 17.*

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If judgement, that is, temporall judgement begin at the house of God, that is, at the Saints of God which beleeve in the Lord Iesus Christ, then what will be end be of all that obey not the Gospall of God, and beleeve not in the Lord Iesus Christ? for it is all one in the phrase of Scripture: If a beleever doe come to heaven with much difficultie and trouble, and perplexitie of heart, and the ship is all broken, and hee comes to heaven with much difficultie, then what will the share of those men bee that have no part nor portion in Iesus Christ? they can ruffle it out with the best for a while, and the men of the world doe admire at them, and acquit them many times, the people of God being deluded with their smooth carriage, and fair shewes, and having a charitable opinion of them, they do acquit them: but marke the end of it, thou maist be admired and acquitted here, but thou shalt bee for ever condemned hereafter: the sentence is gone forth, and it shall never be revoked: Heb. 3. 16. To whom swaere hee that they should not enter into his rest, but unto them that obeyed not? You must thinke the Lord is highly displeased, when hee sweareth that such a man shall never see his face with comfort, nor come to Heaven; hee swears, and when the sentence is past, it is unchangeable, unalterable: So Hebrewes 6. 17. God willing more abundantly to shew unto the heires of promise the steadfastnesse of his Councell, bound himselfe by an oath: When the Lord would establish the heart of Abraham, he tooke an oath; as it is among men, an oath puts an end to all controversies: so if the



Lord once swears, it is done in Heaven, never to  
 bee altered more, and therefore aske them this  
 question : What are they, and what may wee  
 thinke of them that God swears against : cer-  
 tainly they are unbeleever, God must make a  
 new Gospel, and must forswear himselfe, or else  
 none of these unbeleeving persons shall ever  
 come to Heaven. Hence it is that the Apostle  
 makes the thing almost impossible, *That God  
 cannot save an unbeliever : Rom. 11. 23.* And they  
 also if they abide not in unbeliefe, shall be grafted in,  
 for God is able to graft them in againe : as if he had  
 said, the poore dispersed unbeleeving Jewes may  
 also be saved, and receive sap and sweet from the  
 grace of Christ, if they abide not in their unbe-  
 leefe : It is as much as to say, if they doe abide in  
 their unbeliefe, God is not able to graft them in,  
 and the Apostle saith, *God cannot deny himselfe*, he  
 will not crosse the course of his providence, for  
 never an unbeleeving wretch under Heaven : *Hee  
 hath said it*, and if there bee ever a Devill in hell,  
 thou shalt be one, if thou continuest as thou art :  
 Therefore you that are convinced in your con-  
 sciences, that you obey not the Gospel, nor sub-  
 mit to the grace of God in Christ, consider with  
 your selves whether it be good continuing in that  
 estate or no : when the wrath of God hangs over  
 your heads ready to fall upon you : see your mi-  
 sery therefore you poore soules, and take up that  
 lamentation of Reuben, *Gen. 37. 39.* when his bro-  
 ther Joseph was sold to the Ishmaelites, *the childe  
 is not yonder, and I, whither shall I goe ?* so say  
 thou,

Thou, my comfort is lost, I am an unbeleefer, and therefore I, *whither shall I goe?* and I poore soule, *whither shall I goe?* If I goe to the Law, that condemnes me; and if to the Gospell, that I have abused; if I goe to God the Father of mercies, he will not acquit me: and therefore *whither shall I goe?* I can goe no whither but to hell, if I remaine still in my unbeleeffe, therefore bee any thing rather than an unbeleefer, for if thou art so, and continuest so, the Lord hath sworne thy misery and destruction: *Iob 3. the last verse, Hee that beleeueth not, the wrath of God abideth on him.* If thou continuest still in thy unbeleeffe, there is nothing to bee expected but the fiercenesse of Gods wrath and indignation to be powred upon thee. Thus much for the first Doctrine.

Now before I come to the maine proposition, let me take up one point by the way, to prevent all false and wicked surmizes: the Text saith, *Hee hath made him sinne for us, that knew no sinne*: now when the Apostle saith, *Hee hath made him sinne for us*, why, may some say, had Iesus Christ any sinne? no, saith the Apostle, *abhorre such thoughts for ever*: therefore to prevent all surmizes that may prejudice the Holinesse, Honour, and Primatie of Christ, let mee lay downe a point by the way, and the question shall be this.

What is it to know no sinne? Knowledge in Scripture implies two things.

First, a bare worke of the understanding, when wee are able to pierce into a thing that is offered

Quest.  
Answer.



to us, and are able to fathom what is offered to our view: and thus Christ did know sinne, and thus to know sinne is not evill: The Minister knowes sinne, when hee preacheth against sinne; and thus God himselfe knowes sinne, and thus Christ knew sinne, and he was able to fathom the vildnesse and loathfornnesse of sinne, but that is not here meant.

- 2 Secondly, there is another, namely an experimentall knowledge, that is, when from some good that we have or doe receive, or any good that we doe of our selves, or some evill that we doe commit, or fearing some misery to come upon us, wee read the nature of the good and the nature of the evill: as when a man hath a sinfull distemper of wrath and passion, and hee knowes the nature of his anger and pride, because hee observes the venome of it in his owne spirit: this is experimentall knowledge, and they call it so, because we read our owne dispositions, and thereby wee judge the nature of it, by judging our selves: The Physitian knowes the disease, and therefore he is able to apply medicines accordingly, but hee knowes it not experimentally, as wee use to say, such a man never knew what povertie meant, and such a man never knew what the growt meant, that is, he never had it; and such a man never knew what a prison meant, that is, hee never was in prison: This is the meaning of it in this place, Christ knew no sinne, his heart never affected any, and himselfe never practised any: therefore he knew no sinne by his owne experience, yet by
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his infinite wisdom being God, he was able to finde out the venome and vildnesse of sinne: So the point which I observe by the way is this:

Our Saviour Christ never yeelded the least improvement of heart to sinne, neither did hee ever commit the least sinne in his life and conversation: our Saviour Christ knew no sinne at all by experience; this is that which all the types and sacrifices of the old Law did signifie, which were all as so many severall testimonies of the holinesse and puritie of the Lord Jesus Christ: therefore he was called *the Lamb without blemish*: and it was prophesied of him in *Esay 53. 9. That he had done no wickednesse, neither was deceit found in his mouth*: and his enemy *Pilate* said, *I finde no fault in him*: or all: and our Saviour himselfe saith, *the Prince of this world cometh and hath nought in mee*, that is, *no sinne*, *John 14. 30.* The arguments are briefly these.

Looke into the Nature of our Saviour, and the Office of our Saviour, looke into his Manhood, as he was perfect Man, for the seed of the woman was overshadowed by the Holy Ghost, and was purged and sanctified, and the course of originall sinne was stayed, and when the body was framed, the Godhead dwelt bodily in Christ, and all the fulnesse of grace was in him; then the point must needs bee cleere, that there was no evill in him, no mutabilitie to incline to any evill, nor no power could prevaile with him to draw him to any evill: Again, looke into the Office of our Saviour, for he that came to be a sacrifice

*Doftrine.*

*Reason.*

for



for sinne, must needs want sinne, or else he could not be a sacrifice for sinne: so the point is cleere: we come now to the application.

*Vse 1.*

The first vse is a word of exhortation, and it ought to prouoke all you that are faithfull, and are beleeuers, to conformance your hearts and conuersations answerable to the heart and life of Christ: did not Christ give the least improvement of heart to any sinne, nor practise the least sinne in any measure? then goe thou and doe likewise, be thou like thy Saviour, that thou mayest have some evidence that thou hast a ritle unto him: It is that which the Apostle makes as a speciall collection, *Have no fellowship with the unfruitfull workes of darknesse, but bee you followers of God as deare children: Ephes. 5. 11.* Christ had no sinne, nor fellowship with sinne; let his course and practice bee thy copie: But some will say, what, would you have us to bee Saints here on earth? how can it be that we should know no sin, when we have such a body of death hanging upon us? yes, we may know no sinne, though it doe hang about us: the Apostle doth not say, equall God in holinesse, but *imitate him*; and he doth not say, *follow him fully*, but *even as deare children*: Now though the childe cannot goe so fast as the father, yet he will follow as fast as he can, and when hee hath done what he can, then he cries to his father to help him, and carrie him to the journeyes end; and so ought we to doe, nay so we will doe, if we are true children and not bastards: the Father is infinitely full of holinesse. *Follow God as deare children,*

children, doe what you can, and then crie to him  
 to inable you to doe what you cannot doe. It  
 was the practice of the Prophet David, *Psalm*  
*63.1. My soule thirsteth for thee, and my heart lon-*  
*geith after thee:* therefore in the *119. Psalm, 45.*  
*Thou hast commanded to keepe thy Commandments,*  
*and I gently, whither my heart were so directed that I*  
*might doe it:* as if hee had said, I know the Law  
 requireth it, and it is my dutie to doe it: helpe  
 Lord, and take Lord, and carry Lord thy poore  
 servant, and lead mee into the land of righteou-  
 nesse; it is an evidence of one that is borne of  
 God: *1 John 5. 18. Whosoever is borne of God sin-*  
*neeth not, and the evill one toucheth him not:* so if you  
 are such as have Christ Jesus formed in you, you  
 will labour to keepe your selves that the wic-  
 ked one touch you not: hee doth not say hee  
 will not entertaine it, but he will not keep com-  
 pany with it. A man must doe by sinne, as wee  
 would do by a man whose company we shun, if we  
 would not have acquaintance with him, then we  
 carry our selves strangely to him, if he call, we will  
 not answer; if he knocke, we will not open; we  
 keep our selves close, that wee may not change a  
 word with him: so it will bee with every one of  
 you that are borne of God, you will have nothing  
 to doe with your old pettish lusts, and bale hu-  
 mours and haunts of spirits, and whomsoever it  
 be that hath had dalliance with you heretofore,  
 you will avoid the place and presence of them,  
 and say, I know not those distempers, nor the  
 place nor occasions of them, I will meddle with  
 them



them no more, I will not owe them, I have done it too too much already, if they come I will not yeeld; and if they follow, I will flee. I have read an old story of a man that was carried away much by a harlot, at last the Lord meets him, and opened his eyes, and humbled his soule, and brought him out of his sinfull condition: many a day after the harlot met him againe, and the man would not looke on her, and shee began to feele kindnesse upon him, and said, I am she, you know wee have had much sweet dalliance together: Oh, but saith he, blessed be God, I am not I; that is, I am not the man that I was before: so should we, though wee are nothing but sinne by nature, and know nothing but corruption, yet if the old sluggishnesse and stubbornnes of heart, and haughtinesse that we have too too much received; if they come and say, we are the darlings that have had much sweet fellowship and communion with you, make them answer and say, I am not the man, I will have no more to doe with you. Let every heart be here encouraged not to regard the base respects of sinne, or of the world, they will say it is not good to be too holy, and too precise; make answer and say, I cannot be too holy. Iesus Christ knew no sinne; the heart and life of Iesus Christ is that which wee ought to respect and imitate.

Now I come to the main proposition, and that is this; that the debt of the sinner is charged upon our Saviour: so saith the description, and so say the words of the Text: conceive here thus much,

much, that our Saviour had the debt of a sinner charged upon him, partly by imputation, and partly by personall performance, he did performe the payment personally, the debt was by imputation, but the payment was by reall and personall performance: and as our finnes and debts were made his by imputation, so the payment was his really laid downe, and suffered for us: Two things I must lay downe before I can open the point:

First, what is meant by sinne.

Secondly, why Christ is said to be made sin.

First, what is meant by sinne?

I answer, sinne so farre as it concernes our purpose, is taken two wayes.

First, the breach of the Law, as any guilt when a man is subject to the Law.

Secondly, it is sometimes taken for the sacrifice of sinne; for so the punishment in Scripture is sometimes called by the name of sinne, as *Leuiticus 5. 15*. If a man sinne and trespasse through ignorance, hee shall then bring unto the Lord for a trespasse offering, a ramme without blemish: If any man offer a gift for the sinne which he hath committed, for so the word is in the originall; if hee offer a sacrifice, because of the guilt of sin which is upon him: and so *Gen. 4. 7*. If thou doe st not well, sinne lieth at the doore; that is, punishment lieth at the doore: now in what sense it is taken here in this place, it is a point of great difficulty amongst many Divines: some that have had a new way for justification, they have had also a new way for to interpret this place: but in my

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Answer.

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judgement it is to bee taken in the first sense; though the second also must bee included; and cannot but be collected from the former, and not onely the former, but also latter Divines carry it this way: the argument here in the Text seemes to bee cleare, and the reasons out of the Text are three:

1 First, looke at the opposition that is here betweene sinne and righteousness; *God made Christ sinne for us; that we might be made the righteousness of God in Christ*: that sinne is here meant which is opposite to that righteousness which is here mentioned; but the sacrifice of sinne is not opposite to the righteousness here meant, but the breach of the Law that is opposite to it: therefore righteousness doth imply the profest opposition to sinne in this place, sinne being profestly opposite to righteousness.

2 Secondly, if wee looke at the comparison and proportion betweene the first part of the verse, and the last part, *For as Christ was made righteousness to us*; not that righteousness which we have, but that which hee had, and which is made ours by imputation: so Christ also was made sinne for us, not that Christ had sinne, but hee tooke our sinne by imputation: so that I reason thus; That sinne is here meant, which is so imputed to Christ, as his righteousness is imputed to us: but not the sufferings or punishments of sinne is imputed, but the guilt and the breach, Christ did really and personally suffer; and therefore hee needed no such imputation for suffering, but for the

the breach of the Law which hee never did, that  
only is imputed to him.

Thirdly, let us take what they give, and grant  
that Christ is our sacrifice for sinne, that very  
grant infers that Christ also must have sinne im-  
puted to him; for hee that did really pay that  
which was due on our parts, and which the ju-  
stice of God exacted as a due payment for what  
we had committed, hee must also have the debt  
imputed to him; for otherwise to make a man  
pay the debt which hee hath no relation to, and  
cannot be charged withall, this stands not with  
justice; but God the Father exacted payments  
and sufferings from our Saviour for our sinne;  
and therefore hee charged our Saviour with our  
finnes: As for example, a creditor sues the  
suretie, and forceth him to pay the debt; why?  
because hee stands charged with the debt, for  
when hee entred bond with the creditor, hee be-  
came suretie, and a debtor to pay the debt, and  
the debtor was acquitted: but now he that never  
was bound for the money, cannot bee forced to  
pay the debt: so that all things considered, it is  
evident that our Saviour was made sinne, that is,  
that the finnes of the whole world were set upon  
his score.

Secondly, what is it to bee made sinne? It is  
not to be meant, that Christ had any sinne of his  
owne, no more than we had righteousness; nei-  
ther that God the Father did make him sinfull,  
these are hellish and devillish blasphemies: but  
we must understand it so, as may stand with  
Gods.



Gods Justice, Holinesse, Christs puritie, &c. God the Father charged all our sinnes upon the Lord Jesus Christ by imputation: but if you aske me, why doth the Text say, *that he made him sinne and not a sinner*; the reason is this, because our Saviour did not beare the sinnes of any one man in particular, but he bore the sinnes of all the world: all the evils which they had committed, were charged upon our Saviour, and God the Father followes the fault upon the suretie, and accounted him as the debtor, and as one that was guiltie of all those sinnes, because hee had taken them upon him; so the point of Doctrine hence is this: God the Father did impute all the sinnes of all the world to the charge of our Saviour.

*Doctrine.*

All you that are debtors to the Lord, consider of it; if a man had forfeited his bond, and had great payments to make, if hee knew any friend that would become a debtor for him and would pay the debt, oh how would he rejoyce! Now we are all debtors and stand bound to God, therefore take notice of the point, God the Father charged all the sinnes of all the faithfull upon the Lord Jesus Christ: if you aske mee why I say the faithfull; because the Text saith, *Hee will make sinne for us* saith the Apostle, *for us that beleeve*: he would be sure to have some of that mercy, as he saith in another place, *Christ came to save sinners, whereof I am chiefe*: hee, ingroseth mercy to himselfe; therefore you hard hearted and unbelieving wretches, beee packing, for Christ was made

made sinne for us, that is, for us beleevers: so that none of the faithfull are exempted from the benefit of this Doctrine: *Christ was made sinne for every believer*, for every beleaving creature in the world that can but rest upon Christ, and can touch the hemme of his garment: it is not the greatnesse of your faith, but the sinceritie of your faith, that helps you to come within compasse of this point. For the prooffe of this Doctrine consider thus much: this is a truth of the Scripture undeniable, and that which hath from age to age beene delivered to the people of God, all the offerings and sacrifices of the Law doe shew so much, and all the types of the Law doe testifie so much, as in *Leviticus 1. 4.* compare it with *Leviticus 3. 5.* in *Chap. 1. 4.* he saith, *The offender shall bring the burnt offering without blemish, and hee shall put his hands upon the head of the sacrifice, and it shall bee accepted of the Lord to bee an atonement:* and in *Chap. 3. 5.* when he hath sinned in any of these things, then he shall come and confesse that he hath sinned therein: this was the legall ceremony: now what is the substance of it? the sacrifices were types of Christ, hee is the sacrifice without blemish, without sinne, and the offering up of the sacrifice was the beleaving upon, and the tendering of the Lord Jesus Christ to God the Father by faith, and this must be done at the doore of the Tabernacle: the meaning is, he is a common Saviour to all beleivers, that as it is in a common ground, every one hath a share in it, and every borderer though never so poore, may come and put



put on and feed his cattle as well as the best: so here every poore beleever may come and feed upon the Lord Jesus Christ: therefore the Apostle in the 3. verse of *Iude* calls it the common salvation; not common to all the wicked and unbelievers, but to all the faithfull that border upon the promises, and doe beleve in them, it is common to them all; and the man that offered the sacrifice was to lay his hand upon the head of the sacrifice, and there to confesse all the sinnes of the children of Israel; this was the unburthening himselfe of his sinne, and laying it upon the head of the sacrifice the Lord Jesus Christ; that so what wee are not able to beare, hee may beare for us; and answer divine justice for us; and so there was another ceremony, *Leuiticus 16. 21.* Of the scape goat, there were two sacrifices to bee offered, the one was to bee a burnt offering, and the other was to escape; Aaron was to put his hand upon the head of the live goat, and to confesse over him all the iniquities of the children of Israel, and their trespasses, putting them upon the head of the live goat, and shall send him away by the hand of a man appointed into the wilderness; so the goat shall beare upon him all the iniquities to a land not inhabited: and the other was to be offered up for a burnt offering: this was the type; now the intendment of the ceremony was this; the goat was the Lord Jesus Christ, and when Aaron did put his hands upon the head of the goat, and confesse over him all the iniquities of the children of Israel, and did put them upon the head of the goat; it

it was thus much, God the Father did charge all the finnes of all the world upon the Lord Jesus Christ, even of all, from the beginning of the world to the end of it, and did put them all upon the Lord Christ; and howsoever he was a sacrifice for sinne, yet hee was a scape goat, and hath escaped out of the hands of hell and death, and is now in Heaven, and with him all beleivers shall escape from hell and death, by the power of his merits. Further ye see how the Prophet expounds the Law, *Esay 53. 4, 5. We thought him afflicted and buffeted for himselfe, but he was wounded for our sins; and broken for our iniquities*; hee was neglected amongst the wicked, and they judged him as smitten for his owne sins, *but he was wounded for our sins imputed to him, that wee through him might bee eased thereof*; and therefore the Text saith, *Hee bore our iniquities*: and me thinkes it hath reference to the scape goat, and it is that which the Apostle doth peremptorily say, *Heb. 7. 22. He was made a suretie of a better covenant*: Now the suretie hath not onely the payment to make, but hee is accounted as the debtor; the debt is laid to his charge, as well as the payment is required, thus the point is proved: Now for the better discovery of this Doctrin, let me doe two things:

First, I will shew after what manner God did this, and what is the behaviour of the Lord, when hee chargeth the finnes of the faithfull upon Christ.

Secondly, I will shew the reasons of it, why God the Father did so, whereby it shall appeare,



Quest. 1.

Answer.

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that it is reasonable, and it doth wonderfully magnifie the Justice, and mercy of God.

For the first, if a man aske me what God the Father doth, when hee chargeth the finnes of the faithfull upon Christ;

I answer, this act carries three things in it, or God brings about the worke by a threefold act.

First, God the Father, and the Lord Jesus Christ made a mutuall decree and purpose, that so many should beleeve, they should bee saved: And they did not only purpose this, but they did make a mutuall agreement betweene themselves, that the Lord Jesus Christ should take the care of those soules to make them beleeve, and to save them by beleeving, and the Lord Jesus Christ undertooke the worke according to their compact, God the Father said, *I will have these children saved*, and Christ saith, *I will take the care of them*: John 10. 14, 15, 16. Its strange to see, how our Saviour there speakes of his Office, in the 14. verse, he saith, *I am the good Shepherd and know mine, and am knowne of mine*, that is, *I know those that are committed to my charge and knowledge, even as the shepherd knowes his sheepe*: but how doth the Lord Christ know, who God the Father will have to be saved? looke verse 15. *As the Father knoweth me, so know I the Father*: and wee have agreed amongst our selves, that so many shall bee saved: The Father hath said, *I will have so many soules saved*, and Christ saith, *those soules shall bee my care and charge*: and in the 16. verse, hee saith, *Other sheepe I have also which are not of this fold, them also* must

*must I bring, and they shall heare my voyce: when the Father hath revealed, that so many in such a place, and so many in such a place shall bee saved, then the Lord Christ undertakes the care of them, and he calls at such a doore, and saith, I must have that poore drunken creature, and he must be humbled and broken hearted, and he must beleewe, and he calls at such a doore, and findes the adulterer in the armes of the harlot, and hee saith, I must have that unclean wretch, I must humble him for his sinnes, and I must make a separation betweene him and his sinnes: A good shepheard will have a care of his sheep, and will fetch them wheresoever they be; as it was with David, He did fetch his prey from the mouth of the Lion: so though there were never so many baits to allure a man, yet if the Lord Christ intend to save him, hee will fetch him out of the mouth of the Lion; and he saith, that poore soule is mine, I have taken the charge of him, and therefore I must have him, and he must heare my voyce, nay he shall heare my voyce: Many times you have turned the deafe eare upon Christ, and hee calls and knocks, and yet that will not serve the turne, untill hee breakes in upon the soule by horror of heart: therefore God the Father commits the care of all those wandring soules to the charge of Christ, and hee will have them by one means or other: As it is with a Husbandman that hath a great flocke of sheepe, and he saith to his sonne, loe, I commit the care of them to thee, loe here they are, I would have thee not be carefull of them, the number thou knowest, and the marke thou seest,*

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feest, then the sonne concludes with the father,  
 and they enter into agreement, and the son saith,  
 I will feed and keep those sheep: so it is with  
 God the Father, and the Lord Iesus Christ; God  
 the Father gives all the names of all the faithfull  
 from the beginning of the world to the end of it,  
 and saith, all these are my children, there is a poor  
 creature in such a blinde corner of the countrie  
 which I must have saved, and in another place  
 there is another base drunkard which I must have  
 saved, that I may make the world to wonder at it;  
 the foundation of the Lord standeth sure, and hath  
 this seale, the Lord knoweth who are his, the  
 Lord hath elected and called them, thats his  
 marke; and therefore our Saviour Christ under-  
 takes the care of them, and God the Father looks  
 that all those that are committed to the care of  
 Christ, should bee saved; as in *Iohn 17. 12. Of all  
 that thou hast given me, have I lost none, but the childe  
 of perdition, that is, he was a wolfe, and no sheep,  
 and a lion, and a cunning fox, and none of my  
 charge, but of all that thou hast given mee here I lost  
 none*: all you poore ignorant and weake Christi-  
 ans, little lambes, that cannot helpe your selves,  
 Christ will not lose one of you; but though  
 you are never so mean and poore, the Lord will  
 carry you in his armes, and bring you to everla-  
 sting life: *1 Cor. 15. 24. Then shall the end be, when  
 the Lord Iesus hath delivered up the Kingdome to the  
 Father; and shal say, Father, thou hast given me the  
 charge of so many in England, so many in Spain,  
 so many in Asia, so many in the Palatinate, the*  
 Lord

Lord Jesus Christ shall deliver up the whole number to God the Father.

Secondly, our Saviour having undertaken to keepe these, he addresseth himselfe to the worke, to use those means by which hee may keepe and save them, and that he doth thus: he puts himselfe into the roome and place of all those poore lost sheepe of his, and this is the difficultie to open this to you that are weake. Now what is it to be put in the roome and place of another? Christ doth willingly submit himselfe to the power of the revenging justice of the Father, that whatsoever the Law and Justice of God required at the hands of the faithfull, that doth Christ stand unto and will answer it all, as thus: the debtor is taken and imprisoned, and they that are his friends desire some releasment for him; now upon consultation, and conference with the creditor, it is agreed that such a man shall undertake to help him, and to free him from all the extremitie that he lies in for the debt, and hee must doe it by one of these two wayes, either hee must breake the prison, and so rescue him by strong hand, or else he must yeeld and submit to what the Law requires, and is due to the creditor; and the creditor saith, if you will bee content to become debtor, and acquit him of the debt, if you will enter bond with me to become a pay-master of the whole debt due to me, then I am content to free him: Now the man that thus yeelds himselfe, to what the power of Law and Justice can do against the debtor, that man becomes a surerie for him;



he will bee as one that owes the money, and that must pay, and the Law proceeds as fully against him, as against the debtor: the debtor did personally owe the money, and lay in prison for it, but the sinner is as one that hath forfeited and must pay; hee submits himselfe to the power of Law, and Justice, that looke what the Law requires of a man forfeiting and owing, hee is content that the Law require it of him. Just so it is here, the sinner is this debtor, and Christ undertakes for him by a mutuall consent betweene the Father and him, and hee yeelds and submits himselfe to all the power of Justice, that looke how the Law accounts of a sinner, it should account of him: Now the Law of God accounts of this man as one that hath broken the Law, and deserved eternall death, and Christ submits himselfe to these, the Law requires doing and suffering, and Christ is contented to undergoe all these for all that shall beleeve: as Gal. 4. 4, 5. *When the fulnesse of time was come, God sent forth his onely Sonne made of a woman, and made under the Law, that he might redeeme them which were under the Law:* the meaning is this, looke how we were under the Law, so was Christ under the Law for us, that so he might redeeme those that were under the Law; the Law laid guilt to our charge, and the Law did condemne us, and the Lord Christ was content to be under all that commanding, revenging authority, which the Law had over us, so that now Christ is come into the roome of all the faithfull: hence is that speech of *Luther*, which the *Papists* so much

much cavill at; hee saith our Saviour was the greatest sinner of all the faithfull that ever was upon the face of the earth, not that he had any sin of his owne inherent in him, or committed by him, but because all the sins of all the world were charged upon him, and Christ put himselfe into the roome of all the world, that looke whatsoever the Law required of any, the same it required of him; and what the Law accounted of any, it accounted the same of him.

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Thirdly, our Saviour having put himselfe into the roome of a sinner, the Law now proceeds with full scope against him, and God the Father may justly proceed according to rule, and may justly expresse the power of his revenging Justice upon him: and hence it is that God the Father accounts of Jesus Christ as a sinner, and proceeds against him, and condemnes him as a sinner, and doth require of him whatsoever hee requires of a sinner, a sinner must doe or die, and so must the Lord Christ, because hee hath put himselfe into the roome of a sinner. As it is with a creditor, haply the debtor growes a bankrupt, and flies his countrie, the creditor cares not, for, saith hee, I will lay the debt upon the sureties backe, such a man was bound for him, I have him still in my chest, and it is as good to mee, as if the debtor himselfe were able to pay me: so it is here when poore sinners wrong God, and wound his Spirit, and dishonour his Name, and transgresse his Lawes, and they are not able to answer him one of a thousand, though they should goe to bell  
for



for it; now God the Father saith, I must be righteous, I will lay all their sinnes upon the Lord Jesus Christ, he became a debtor, and undertook for them, and therefore I will require it of him, as well as of them. Thus much of the first part of the discovery of this point, that God the Father charged our sinnes upon our Saviour, and that Christ charged them upon himselfe, they both make a compact, that poore lost man shall be saved, and Christ submits, and is contented to beare their sinnes, and to have the Law proceed against him.

Now I come to the reasons why God the Father doth charge the sinnes of all the faithfull upon Christ: the reasons are three, and I reason from the explication thus:

*Reason 1.*

First, that which the Lord Jesus Christ did willingly yeeld and submit himselfe to without sinne, that God the Father might lay upon him without any wrong, and might charge it upon him as due debt; I say, what the Lord Jesus Christ did willingly submit himselfe to, without any dishonour to himselfe, that God the Father might justly charge upon him; but our Saviour did willingly submit himselfe to the divine Justice of God the Father, to take their sinnes, and to beare their sorrowes, and to bee in the roome of a sinner, he came voluntarily in our roome, and therefore being under the Law, and being our scapegoat, the Father might justly lay and charge our debts upon him, because hee had taken them upon himselfe: he that will enter into bond with  
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the creditor, and free the debtor, it is very equall that the creditor proceed against him, as against the debtor.

Secondly, the justice of God requires this at the hands of Iesus Christ, to wit, that he should not onely suffer for sinners, but also take the very guilt of sinners upon himselfe by imputation, and bee in their roome. And that the justice of God doth require this at the hands of Christ, may thus be conceived: Reason 2.

The anger, justice, and severitie of God, were manifested in the fall of man; for when man had sinned and fallen, then anger and justice began to worke, and now Adam saw God to bee an angry and a just God; now the glory of those attributes appeared, and now all the complaint stands upon mercies side; and therefore mercy appeals to the great Court in Heaven, and then it saith, wisdom, and power, and goodnesse, have all beene manifested in the Creation; and anger and justice, they have beene glorified in the fall of Adam: but I have not yet beene manifested; Oh let some poore soules bee comforted and saved, that they may know there is a mercifull God, and then the case is debated, onely justice steps in, and takes it selfe as wronged: It is true, saith justice, it is fit that mercy should bee honoured, yet it is not fit that I should bee wronged: must my glory be injured? would you have a company of sinfull rebels pardoned and forgiven, when they have thus abused holinesse, and goodnesse, and resisted the Will of God: nay, except they be



be punished, I cannot have my due: mercy must be honoured, but yet justice must not be wronged. Now God is a just God, and hee must give every one their due; glory to whom glory belongs, and justice to whom justice belongs: justice must not be offended, but must bee appaid, and have its right: this is the controversie, therefore the Lord Jesus Christ steps in, and makes up all even on both sides; and there is a way devised whereby justice may bee fully satisfied, and yet mercy magnified, and so much the more is mercy magnified, by how much justice was wronged: Then Christ comes in and saith, that justice shall punish all unbelievers, and so it shall be satisfied for all the wrong done to it, and mercy shall bee magnified upon the beleeving soules, because the beleever is not able to beare divine justice himselfe: therefore Christ Jesus is contented to bee accounted guiltie, that justice may inflict punishment upon him as deserving it; for otherwise, to punish the innocent, and to acquit the guiltie, will not stand with justice: Now therefore that justice may have his due from him, and yet doe him no wrong; therefore he was content to be accounted guiltie, and though hee were innocent, yet he was contented to bee accounted nocent. Now if God in justice require punishment of our Saviour, then the same justice must account our Saviour as guiltie, otherwise, hee should punish the innocent, which he cannot in justice doe: but God the Father did punish Christ Jesus, for justice is satisfied by the punishment,

ment, therefore it is requisite that he should bee under the Law; also God in justice must account him guiltie, that in justice he may be punished; for the issue is this; If God the Father doe in justice punish Christ, then it is requited that hee should bee accounted as guiltie, and under the Law; but the Father did doe it; therefore he did account him as a sinner, and as guiltie, and did lay their sinnes unto his charge.

Thirdly, the third argument is taken from the love and mercy of Jesus Christ, which abundantly is magnified herein, in taking upon him the roome of a sinner: for whatsoever the Lord Jesus Christ could doe for a poore sinner without sinne, that he did doe, in the pardon of sinne; but this Christ might doe without sinne; and in doing thereof, might expresse abundance of love, not onely to lay downe his life for us, but to vaile his innocencie for us: hee was accounted a malefactor and a sinner for us; this is the highest pitch of admirable love that can bee; for the lower the degree of his abasement was, the greater was his love: for it is one thing to die, and it is another thing to vaile his honour and holinesse, and he that was God equall with the Father, to be accounted as guilty of sin, this argues marvellous mercy and love, therefore it was fit that it should be taken.

Reason 3.

The first use is a word of instruction to all the faithfull of God: they are to learne this point in wisdom. Is it so that God the Father hath laid thy sinnes upon Jesus Christ? dost thou guilt

Use 1.



of them lie there, and hath Christ taken them, and the guilt of them upon himselfe, and the condemnation due unto the same; then doe thou not take them from him to thy selfe. Therefore what the Jewes did with the sacrifice, so doe you with a Saviour, *Leuiticus 16. 21.* When Aaron came to offer up the scapegoat, he laid both his hands upon him with all his might, and he put all the sinnes of Israel upon the head of the live goat. The Hebrew Writers observe three things in the words: First, hee laid on both his hands with all his might: Secondly, there was nothing betwene the hand of the offerer and the sacrifice which was made: Thirdly, he must confesse his sinnes, and the sinnes of all the Israelites over the goat, and say, Lord, I have transgressed, and have committed this and that iniquitie, but now Lord I returne to thee, and bring an offering of attonement, and I beseech thee good Lord to accept it. So let this bee the guise of the heart of every faithfull Christian, when hee would have quiet and ease, if ever you would have acceptance with Christ, then carry him with thee to the Father, and let your soules rest upon him with all your strength, and unburthen thy selfe of all thy sinnes, and the guilt of them, and put them upon the Lord Christ: commit thy soule to him, and then for ever expect grace and mercy from him, and resolve of this, that the Lord Jesus Christ which was made guilty for thee, will make thee guiltlesse; and hee that was condemned in thy roome, hee will acquit thee in his mercy and goodness.

But

But some may here object and say, is not this a ground of comfort, and a ground of loosenesse, for drunkards and carnall libertines: for they may say, why should wee not live in our sinnes, seeing Christ hath taken the guilt of them upon him, and will deliver us from them; they thinke they may be carelesse of whatsoever they doe, and sing care away, never to be troubled for, nor affected with the burthen of their sinnes and rebellions any more, because Christ stands charged with their sinnes, therefore they may throw away the care of them. Thus, as I may say with holy reverence, they make Christ a stale for all their sinnes: therefore let mee shew all such loose libertines of this last age of the world, what fond conceits they have: I mean the Anabaptists, but specially the Familists, who thinke it is unprofitable for a beleever to trouble himselfe for his sinnes, and to goe up and downe with his heart full of griefe, and his eyes full of teares; and they thinke it unwarrantable and unlawfull, and therefore they grow carelesse of sinne, and fearlesse when they have committed sinne: hath Christ undertaken for sin, say they, then why should a beleever take sinne to himselfe? This is the cursed opinion of the Familists. There is an unspeakable, and an unmeasurable measure of comfort in this Doctrine for all the people of God; and the other sucke as much payson from it. I have borne a secret grudge against this doctrine of theirs many a day, but I could not tell how to meet with it, neither doe I love to meddle with



it, till I meet it in my dish: therefore to prevent the evils of the wicked, that a carnall heart may not presume of the mercy of God in Jesus Christ, and also that the poore sinner may not burthen himselfe with needlesse feares, nor with his sinne more than God requires, suffer me to cleare the Doctrines by trying open two things:

*Quest. 1.* First, how farre a sinner may and ought to charge himselfe with his sinne, and how farre hee may goe.

*Quest. 2.* Secondly, how farre a sinner should not lay his sinne upon himselfe, nor charge his folly upon himselfe; and this will touch and discover the bounds and limits of the free grace of God, and will open the way that wee may walke therein with comfort.

For the former:

*Quest. 1.* The question here growes how farre a beleever that hath an interest in Christ, may charge himselfe with his sinne.

*Answer.* I answer for the manner of it, it shall appeare in these particular rules or conclusions.

I First, every beleever under heaven, both the weakest and the strongest; even hee that hath the strongest measure of grace, is bound to this, to the uttermost of his power to see and examine the finfull carriages of his soule: whether distempers inwardly, or ungodly practices outwardly: he is bound to consider of them; and to judge of these his finnes, and every of them, knowing that even the least of them is sufficient to make him guiltie of eternall death, and to bring condemna-

tion

tion upon him; as hee must see what his sinne is, so he must judge that it hath the power to make him guiltie, and also to condemne him, should not the Lord by the power of his grace prevent it. Every sinne in his owne nature, and power, doth and will procure guilt and condemnation to the soule, by the sinne committed, unlesse the Lord in mercy doe prevent it, and Christ by the power of his merits stop the power and condemnation of sinne, as the Apostle saith, *Rom. 1. 31. which men though they knew the Law of God, how that they which doe these things are worthy of death: that is, that in the least sinne which a man commits, there is a fitnessse in it to make a man guiltie, and it hath a power to condemne him, unlesse the Lord did marvellous graciously stop the power of corruption: as the Text saith, the repenting Church shall judge themselves worthy to be condemned: every sinner may say of every sinne he commits, that there is enough in it to damne him, if God should deale with him after his owne deservings: If I should be left to the power of my pride, and malice, & hatred, & dead heartednes, it were enough to condemne me for ever. The wise Physitian that sees his Patient is in a pluresie, will say, here is enough in this man to kill him, if I should neglect him but a few dayes, it would kill him: but now if the Physitian lets him blood, hee stops the power of it, that so the corrupted blood cannot bring death upon him: so every sinne that a man commits, both the distempers of the heart inwardly, and the abuse of the means of grace*  
and



and the practice of sinne outwardly, there is enough in that plurisie of sinne to take away a mans comfort and happinesse, unlesse the Lord be pleased to hinder the condemning power of them, that they cannot hurt us : therefore the summe of all is this, as every beleever must examine his owne heart and life, so hee must judge the nature of sinne, and judge himselfe worthy to be condemned: *1 Cor. 11. 31. If we would judge ourselves, we should not be judged,* that is, if wee condemne our selves, and judge our selves worthy to be condemned for them : I say not that a man should say, that the Lord will condemne him, but that he is worthy to be condemned for them, and he deserves condemnation. Every fiery Serpent in the wilderness had a killing nature in it, and if it did not kill, it was not for want of power in it, but because the vertue and power of the brazen Serpent (which was a Type of Christ) tooke away all the killing power of the fiery Serpents : this is the practice of the soule whom the Lord hath truly brought home to himselfe : as *Ezekiel 16. 36. after they were justified in Gods sight, then shall they remember their evill wayes, saith the Text, and be ashamed, and never open their mouths more, when I am pacified towards thee for all that thou hast done :* Though God hath accepted of a poore beleever, yet hee must see his sinnes, and lay his mouth in the dust, and never pranke up his heart more, but walke humbly before the Lord, and though hee is accepted and pardoned, yet hee shall judge himselfe worthy to be condemned :

ned: This is the first conclusion.

2 Secondly, every beleeving soule justified, and having an interest in Christ, ought thus farre to acknowledge his finnes, as that it were righteous with the Lord to execute his wrath against him, and to take all the advantages against him: and howsoever the Lord will not condemne him, yet to let out his wrath against him; though not to condemne him, yet to distraſt him: This is that which *Iob* makes to be the ground of that bitter complaint of his, and made him sit downe in distractednesse of heart, under the heavy displeasure of the Lords wrath, that though God would not damne him, yet when the Lord takes away his loving countenance, and lets in his indignation into his soule, to his humiliation, terroure, and vexation; this ſuake him infinitely, and this God might doe to every beleever under Heaven, *Iob 13.24,26. Why hidest thou away thy face, and takest mee for thine enemy? God seemed to bee displeased with him, and to frowne upon him, and carried himselfe to Iob as an enemy: and in the 26. verse, Thou writest bitter things against me, and makest mee to inherit the finnes of my youth:* The old lusts, and the old bruises of his youth, whereby he had dishonoured God, though these were pardoned before, yet God renewes them, and puts in the suit against him the second time, and makes the finnes of his youth to bee inherited by him; that looke as the land descends to the heire, so the Lord made the finnes and vanities of his soule to be possessed by him, and brought



out all his abominations out of record, *Thou writest bitter things against me*, that is, the Lord tooke all the advantages against him that might be, and said, *Remember the old lusts of thy heart, and the vanities of thy youth*; and this made him like a drie leafe tossed too and fro: as verse 25. Oh how easie were it for God, if hee should but report to a mans conscience any little sinne, that was committed the night before, and set it on, and seale it to the heart, it would drive the stoutest heart under heaven to despaire: *Psalm 88. 15. Thy terrors have I suffered from my youth upwards, and I have beene distracted with them*; Lord, why castest thou off my soule? I am afflicted, and ready to die. It is certaine, and I have knowne it, that the most stoutest heart, and rebellious lion-like disposition, that sets himselfe against God and his grace; if God let him but see his sinne, and say, this is thy pride, and thy stubbornnesse and rebellion, it would drive the stoutest heart under heaven beyond it selfe; nay, to utter distraction of minde, *Psalm 40. 12. Innumerable troubles have taken hold upon me, they have so compassed me about, that I am not able to looke up*: Every sinne is like a great bandog that is muzzeld, and if hee bee once let loose, he will teare all in peeces: so the Lord sometimes muzzels a mans corruptions, and keeps them under, and if the Lord doe but now and then let them loose, then they pull a man downe: and hence comes all those pale looks, and discouragements of soule, these are they that will thus worry a man: Thus every beleever must  
acknow-

acknowledge that it were just with the Lord to let loose his sinne, howsoever not to condemne him, yet to make him live at little peace or quiet; and hence it is that the Prophet *David* praies so against it, *Psalm* 51. 9. when he had committed those two great sins of adultery and murther, though God after his confession had sealed to his soule the pardon of them, yet hee went with broken bones; and therefore he saith, *Hide away thy face from my finnes, and put away all mine iniquities*; as if he had said, looke not upon my finnes as a judge, doe not follow the Law against me, let not my finnes, or my person bee once brought into the Court, or bee once named, but looke upon the Lord *Jesus Christ* for mee, and for his sake blot out all mine iniquities.

Thirdly, every beleever accepted and justified in and through *Christ* by the Father, yet hee is bound thus farre to charge his sinne upon his owne soule, and lay them so much upon himselfe, as to maintain in his owne heart a sense of the need that he hath of *Christ*, as well as to continue our respect and acceptation with God, as to bring us at first into the love and favour of God: Indeed if we could quit our selves, and cleare our hands of any sin committed by us, it were something, then we would be ready to say as the people to *Jeremie*, *We are holy, we are lords, we will come no more at thee*: No it is necessary, seeing *Christ* is yet in the worke of the mediaturship, that we should see a dayly need of him; this is the reason of that great complaint of *David*, *Psalm* 51. 1. 2.



a man would thinke that hee would have beene comforted, and gone away cheerfully, having the pardon of his finnes : but marke how hee cries, *Have mercy upon me oh God, according to the multitude of thy compassions, wash away all my transgressions : wash mee thoroughly from all my transgressions, and purge mee from my sinne.* Hee had not onely need of Christ before his conversion to justifie him, but he had need of Christ now to continue the assurance of his justification ; it is not a drop, but a bucket full of mercy ; not a little mercy, but a whole ocean : Lord, I have had a great deale of mercy for the finnes of my youth, and I have need of a great deale of mercy still to wash away the guilt of my finnes : this the Law required of every man that did offer sacrifice, as they were to offer their dayly sacrifice, so wee have dayly need of Christ, and therefore wee must have a dayly recourse to Christ : therefore the sacrificer *was to lay his hands upon the head of the sacrifice* : Even so doe thou lay thine hands upon the Lord Jesus Christ, and rest upon him, and thou shalt finde acceptance with him, this is that which sometimes chears up the drooping heart, and bears it up in the midst of all the waves of wickednesse, when he sees the vanitie of his mind, and the deadnesse of his heart, and frothinesse of his speech, and now sinne, and then sinne, and in every thing sinne, as you cannot but see and confesse it : this stands the poore sinner in stead when hee considers this, and saith, though I am dayly sinning, yet there is a Saviour in Heaven, and

and mercy and grace in him, that I may be comforted therein for ever, *Hebrewes 7. 25.* Hee is able to save to the uttermost, those that come to God by him; It implies these two things, not onely from all sinne, but also at all times; not onely from the sinnes of your youth, but also to the uttermost of your dayes: the reason is, hee lives for ever to doe it; this is the chearing of a poore sinner, and this wee should labour to maintain, and to keepe the sight and sense of our sinne, though our sinnes endure for ever, our living and sinning goe together, and we still continue to be as sinfull, and lazy, and idle, as ever; yet see a need of a Saviour that lives for ever, and hee is able to save for ever: He hath not onely beene a Saviour in times past, but hee is still; you may haply live many daies, and therefore goe to Christ which liveth for ever, to pardon and to intercede for the comfort of the soule. The wise man saith, *Proverbs 28. 13.* He that confesseth and forsaketh shall finde mercy: the originall runs thus, confessing and forsaking findeth mercy, the best of Gods people have their sinnes, their pride, and other distempers: therefore labour to see thy sinnes, and to see thy need of Christ, that thou maist finde pardon for them.

Fourthly, thus farre the Saints of God ought to goe in charging their owne soules with their sinnes; so farre see them, and bee affected with them, as to bring thy heart to be truly carried with harred against them, and with resolution to get power and strength against them; lay thy burthen



upon thy owne soule, that thou maist be affected with it, and be carried with a hatred to it, and a resolution to get more strength and power against it: Famous is that example of *David* herein, and this was the cause of his practice; it is a conceit of the Familists, that if he had once gotten the assurance of Gods love, he might have gone away cheared, but though the Lord had pardoned his sinne, yet he would not pardon sinne in himselfe: the Lord shewed mercy to his soule, but yet he would not shew any pittie to his sinne, but shewed all the hatred and revenge against it, that possibly he could: As the Apostle said concerning the incestuous *Corinth*, *Ye should rather have sorrowed, that the sinne might have beene removed; had you sorrowed for your sinnes, then you would have resisted them*; And when hee had shewed them their transgressions, and convinced them of their sinnes, see what fruit it wrought in them, in *2 Cor. 7. 10.* For this thing that yee have had godly sorrow, what great care it hath wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what feare, what zeale, what revenge, &c? The Familists scornfully and sinfully inquire and say, why should a beleever goe drooping, and mourning under his sinnes and corruptions, and have his eyes full of tears, and his heart full of griefe, seeing Christ hath pardoned all, as though a man did become a Mediatour to himselfe: their demand is weake, and their scorne is hellish, and therefore I answer them thus: If there be a daily need that every beleever see a necessitie of Christ,

Christ, then there is a daily need to repent and sorrow for sinne; for if he must be more sanctified, then he must bee more mortified; therefore he must daily see his sinnes, or else hee will never see a need of Christ, nor repent, nor bee more sanctified nor mortified: Againe, if every beleever must expresse his love unto God daily, then he must hate every thing that is evill. I hope you will confesse that every beleever is bound to love Jesus Christ, therefore he must hate sinne; and if hee must hate sinne that hee may not commit it, then hee must mourne for it when it is committed. If a man have any good nature, it will worke trouble in his heart, to thinke that hee should sinne against so good a God; thus farre a Christian ought to goe, and must goe in the charging himselfe with his sinne.

Now in the second place the question is this, *Quest. 2.* how far may not a beleever charge himselfe with his sinne; this is that which hath bred all these vaine conceits in the spirits of those Familists: I say no more therefore but this, they make Christ not a King of Saints, but of sinne; there is great weight in it, and admirable comfort, if Christians would but be perswaded to make conscience of the word of God. You that are weak not onely be perswaded to listen to the word, but also make conscience of what is revealed out of the word: now how farre hee may not charge himselfe with his sinne, may bee conceived of in these conclusions.

First, a beleever should not in his judgement conceive;



conceive, nor in his heart be perswaded that any sinne; nor all his finnes shall ever be able to fasten the guilt of sinne upon him, so as to cause revenging justice to proceed against him to his condemnation; if he seriously repent, and amend, and forsake his old wayes: for hee must not in his judgement conceive, nor in his heart thinke that ever sinne repented of shall be able to fasten guilt upon him so, as to draw out the execution of justice against him: It is one thing to be worthie of condemnation, and it is another thing to fasten guilt and condemnation upon him, as many poore creatures will say, I shall be condemned, and I shall one day perish by the hands of *Saul*, and these finnes will bee my everlasting destruction: take heed what you doe, for if you are beleevers, true penitents; you sinne highly in so doing, and saying, walke as humbly as thou wilt, and lay thy mouth in the dust, and speake not a word more, and say, it is mercy that thou art not in hell; yet know this also, that all thy finnes, and all thy pride shall never bee able so to fasten guilt upon thee, as to draw out Gods justice against thee: sinne hath a power to make us guiltie, and to condemne us, but it shall never fasten its worke upon thy penitent soule: remember that story of *Saint Paul*, *Acts 5. 28.* *He went and gathered up sticks with the rest of the company to make a fire,* (for hee tooke no great state upon himselfe, being but a poore tent-maker) *and there came a vapor out of the hear, and leapt on his hand:* by and by the Heathens they proclaimed him

him to be some notorious malefactor, some murderer, whom though he had escaped the Sea, yet vengeance hath not suffered him to live: but marke what the Text saith, *Hee shooke off the viper into the fire, and had no hurt*; this viper would have flaine him, being a deadly venomous creature; but Paul had a promise before, that if he touched any poysonfull thing, it should not hurt him. This is the admirable happinesse of the Saints, and servants of God: oh that they were perswaded of it. All thy pride, and envie, and malice, and covetousnesse, all thy finnes are of a poysonous viperous nature; but if thou art a beleever, if a true penitent and convert, thou hast the promise, that the sting of the Serpent, sinne, shall not hurt thee, it is taken off from thee, and laid upon the Lord Jesus Christ, and therefore shake off the guilt of all thy abominations, and goe on cheerfully and comfortably to Christ, and yet humbly too, and praise his Name that hee hath bene pleased to take that guilt of sinne upon him, which thou wert never able to beare: therefore, though all thy pride, thy rebellion and other sins should come in against thee; as the finnes of *Manasses*, if thou repentest and forsakest them, yet they shall never be able to fasten any guilt upon thee to condemne thee. Looke as it was with the three children, the fire in its owne nature was able to burne them; therefore they that put them be were consumed by the flames, but the three children had no hurt: the Lord stopped the power of the flames, that it burnt onely their bonds, but not one haire of



their head was singed, nor there was no smell of fire upon them; it was not because the fire would not, or could not, but the Lord stopt the acting of the fire. So every sinne is able to fasten guilt upon thee, and to condemne thee, but upon thy repentance, the Lord hinders it in the act; and therefore though sinne doth send the wicked and impenitent downe to hell to frie in torments, yet it shall never send thee downe, nor fasten guilt upon thee: Thus it was likewise with *Daniel*, Chap. 6. 22, 23, 24. when he was put into the Lions denne, the Princes of the king *Darius* had a spleene against *Daniel*, because he was a holy man, and had gotten some interest in the kings favour, and they could get no hold against him, but in the matter of his God; now hee that loved God better than himselfe, He opens his window boldly towards *Jerusalem*, professing Gods truth when hee was called to it, therefore they went to the king to have him to be cast into the den of Lions, according to the decree; now he was cast into it, and though the Lions were hungry, yet God shut the mouth of the Lions, they had power, and were able to hurt him if they had not beene restrained, but God had shut up their mouthes that they could not hurt him; but when the enemies of *Daniel* were cast into the denne, the Lions did teare them all to peeces, before they came at the bottome of the denne they rent them in peeces suddenly: whats the reason of it? they had as much power before, and were as able and as hungry before, but the Lord stopt their mouthes, that they could not devour *Daniel*: Just so it is with the sinnes of the penitent, and the  
finnes

finnes of the impenitent; the finnes of the one, though they are of a killing, and a Lion-like nature, (*for the wages of every sinne is death, and there is condemnation in it*) yet the Lord stops the mouth of the Lion, hee takes off the guilt and condemning power of sinne, that though it hath power in it selfe to condemne, yet it cannot doe it; but now when it meets with an impenitent unbeliever, the malice of the malicious shall kill him, and the pride of the ambitious shall one day rend his heart; but it is not so with the sins of the penitent beleivers, their finnes have teeth indeed, and power to make a man worthy of condemnation, but they shall never fasten condemnation upon him; this is the meaning of that place, *Romans 8. 3. That which was impossible to the Law to doe, in as much as it was weake, because of the flesh, God sending his onely Sonne in the similitude of sinfull flesh and for sinne, condemned sinne in the flesh*: It is an excellent place, and hath much weight in it, and howsoever there are many interpretations of the place, yet I will follow that interpretation, which I now expresse, that it was impossible for the Law to acquit a man of sinne, because he cannot keepe the Law, and therefore he cannot bee justified by it: but how comes it to passe then, that the Saints of God are delivered? The text saith, *Christ tooke flesh on him, and it was sinfull flesh by similitude or imputation, not actually by commission*; the nature of our Saviour had no evill inherent in him nor committed by him, but hee was only a sinner by imputation,



and then he condemned sinne in the flesh, what is that? it is a law case, and Master Calvin hath it excellently, he damned sinne, as a man will say when he loseth the suit, hee fell from his cause, and from his plea which he made, he lost it utterly; so Christ taking upon him our nature by imputation, he made sinne lose its claime which it would make to the soule in this case, hee that breaketh the Law of God is guiltie, and shall be condemned by it: but this man hath broken the Law of God, and therefore is guiltie of condemnation thereby: Now Christ takes off these, and saith, *It is true, hee is guiltie of sinne, and worthy of condemnation, unlesse another be contented to be guilty for him, but I have undertaken the guilt for him, and have paid the debt for him; and therefore this soule is free from sinne, thou hast nothing to doe with this soule, neither shalt thou condemne him.* Observe it, when all your sinnes shall muster in upon you, and come from East to West, saying, thou art guiltie of pride, guiltie of malice, &c. and shalt be condemned for them, make answer and say it is true, Lord, I am so, but Christ hath taken away the guilt and condemnation, and I have repented of my sinnes: therefore, sinne, thou hast nothing to doe with this soule of mine, Christ hath taken it and redeemed it, and therefore I leave it with him. This is the first conclusion.

Use 2.

In the second place wee heare what the Doctrine saith, that God the Father charged all our sinnes upon Christ, and that they shall never

con-

condemne the penitent and faithfull; then what will become of the faithlesse and unbelievers thinke ye? This truth is like a thunder-bolt, and it is able to shake the hearts of all unbelievers, and to dash them all in peeces: Hence it is evident that every obstinate unbeliever is destitute of all hope of succour and pardon of his sinne: consider of this all you that are unbelievers; you must pay your owne debts, and beare your owne burthens. I know your hearts cannot but testifie that the condition of such poore soules is very miserable; it is that which sometimes comforts a man, that either hee hath good friends that will helpe him, or else hee hath means of his owne by which he is able to relieve himselfe; but he that hath no reliefe of himselfe, nor cannot expect nor hope for any, this man sinks downe in sorrow, because hee knowes there is no way in the world to help him. This is thy condition right, thou that art an unbeliever, what to be cast out of heaven and earth too, this is miserable to be forsaken of God and man too, that no means in heaven nor earth will stand him in steed for his good, whilst hee thus continues. Consider of this you that make nothing of the sinne of unbeliefe, though you have some care of other sinnes, whether will you goe for succour in that great day of accounts? will you goe to the Saints? they dare not; will you goe to the Creatures? they cannot; will you goe to the Lord Iesus Christ, he will not succour you: If you goe to any of the Saints to see if they will take the guilt of your sinnes upon them,

they



they say we have too many inabilities to procure pardon for any one sinne; and never a Saint in the world dares to meddle with the guilt of anothers finnes, and therefore they dare not meddle with them; but they say as the wise virgins did to the foolish ones, *Math. 25. 9.* When the foolish virgins said, *give us of your oyle, for our lamps are gone out;* not so, said they, *lest there bee not enough for you and us too, but rather goe unto them that sell, and buy for your selves.* Even so, if you goe to the Saints, and say, I pray you undertake the pardon of my finnes, and rebellions, and beare you the guilt of my finnes, because you are holy and righteous; no, say they, we cannot; so all the creatures cannot succour you. If all the creatures in heaven and earth should conspire together to save you from the burthen of any one sinne, they could not doe it: nay, the creatures become your accusers; the bed whereupon thou hast committed so many abominations, and the alehouse where thou hast beene drunke, and hast blasphemed, and the habitation where thou dwellest, and all the creatures groane against thee, under the burthen of thy abominations: as *Rom. 8. 23.* Therefore they wil take no more guilt upon them, than what they have already, they are too weary of the weight of what they fele alredy: but though the saints dare not, and the creatures cannot save you, yet there is hope in heaven, & there is help to be had in Christ; well were it with thee, if thou hadst any share in that Christ; but this is that which will sinke thy heart, that there is no hope for thee there: what

what dost thou talke of grace and of mercy, when thou hast opposed the Gospell of grace, and of mercy, and thou continuest in unbeliefe? this is the height and depth of the misery of all unbelievers, that there is no hope for them in heaven: This was that which the wicked said, when they insulted against *David* in *Psalm* 3. 2. *There is no helpe for him in his God:* what they said of *David* falsly, God saith it truly of thee, there is no help for thee in God; there is mercy in Christ, but thats thy misery, for there is none for thee, being an unbeliever: *Psalm* 18. 41. *David* there expresseth the miserie of the wicked, *Because the Lord leaves them in their troubles, they cried, but there was none to save them; yea, even unto the Lord, but he answered them not.* Thats thy estate right, though thou callest to heaven, and to Christ, and to the God of mercy, and to the merits of Christ, yet they will not helpe thee: thou hast many sinnes, and thou shalt beare them every one: Now thinke what your sinnes have deserved, and how you will be able to beare them, when all flesh shall appeare before God: then the Lord will charge all thy sinnes upon thy soule, and thou must beare, and if every sinne deserves condemnation, then how wilt thou be able to beare all those condemnations that are due to all thy sins which thou canst not number, even the dregs of vengeance, and the bottome of the cup of the Lords indignation. Christ in *John* 17. 9. speaking of the faithfull, and how hee praies to the Father for them; he saith, *I pray not for them of the world, but*  
for



for these, whom thou hast given mee out of the world: When a poore unbeleever shall come to Jesus Christ, and shall intreat him to speake a good word for him, when hee hath never regarded his person, nor accepted of his gracious offers of mercy, and shall intreat Christ to pray for him, no, saith Christ, I never prayed for the obstinately wicked: now if Christ will not speake a good word for thee, dost thou thinke that hee will pardon the guilt of thy sinnes upon him? nay, he only pardons the guilt of the sinnes of the faithfull; but as for thee, thou must beare thy sinnes, and suffer for them for evermore.

Use 3.

The third use, is a word of exhortation, and instruction, to all the saints and faithfull of God; if Christ were content to be made sin for all the faithfull, then what must you be contented to doe for your Saviour? was he made sinne for thee? then be thou content to be made shame for him; be thou willing to beare the shame, and disgrace, and reproach that comes unto thee for the Name of Christ; be content to be accounted the filch, and off-scouring of the earth; bee not evill doers, but be contented to bee counted as evill doers: *I Cor. 4. 13.* Wee are persecuted, and yet wee pray; we are reviled, and yet we blesse; we are accounted as the off-scouring of the earth, untill this time: So doe you, bee content to beare any shame that is unjustly laid upon thee, for thy Saviour which was accounted a sinner for thee; *Acts 24. 14.* S. Paul was resolute in it, and said, *after the way that ye call heresie, worship I the Lord God of my Fathers;* nay,

may, hee presse this upon the hearts of Gods Children; *Hebrewes 13. 12, 13.* speaking in the 12. verse, *that Christ tooke our sinnes upon him, and went out of the citie, and was slaine without the gate;* he saith in the 13. verse, *Let us therefore goe out of the Camp to him, bearing our reproach;* be not afraid to be seene in a Christian cause, nor to be disgraced for it, goe out boldly and resolutely, harden your faces, and steel your hearts against all such things, and let the dogs barke, and the winds blow, and the waves roare, goe you out of the Campe for his honour, bearing his reproach comfortably; he hath borne sinne for thee, beare thou shame for him.

Fourthly, it is a word of comfort and consolation, to all the faithfull; be thy sinnes never so many, and the guilt of them never so great, yet learnethis skill to cast it all on the Lord Jesus Christ, ease thy owne soule of it, and hurle thy care on him that careth for thee: This is that which I would have all the faithfull wary of, not to make their miseries more than they should.

Now Christ not onely tooke our sinnes by imputation, but also the payment of the debt was really discharged by our Saviour; he laid downe the payment of the debt, and suffered the punishment really: though I doe not conceive this to be directly intended, yet it may be inferred from the words of the Text, in the former point, *Christ was charged with the sinnes of all the faithfull;* and now Christ did suffer their pains, and underwent the whole punishments which their sinnes requi-



red, so the point of Doctrine from hence is this:

*Doctrine.*

The Lord Jesus Christ suffered fully whatsoever punishments divine justice required, or were deserved by the sinnes of the faithfull.

I ground this Doctrine out of the Text thus; the text saith, *Christ was made sinne*, that is, he had our sinnes imputed to him, and therefore hee must be made a sacrifice for sinne, and beare the punishment of sinne: If Christ became a debtor for us, then he must also lay downe the payment of the debt, onely here remember this; consider the bounds and limits of this mercy of the Lord, it is limited onely to the faithfull, they onely share therein, and are partakers of that benefit that comes by the sufferings of Christ.

To prove this Doctrine, looke *Hebrewes 2. 17.* compare it with *Hebrewes 4. 15.* In chap. 2. 17. the text saith, *Wherefore it behoved him to be made like unto his brethren in all things:* and in chap. 4. 15. *He was tempted in all things like unto us, sinne onely excepted;* for there were no punishments excepted, as appeareth in the former place; therefore in *Esay 53. 5, 6, 7, 8.* the whole chapter is a full description of the punishments of our Saviour, and you shall finde these three degrees of it in the aforesaid verses, *Hee was stricken, and so stricken that hee was wounded, and so wounded that hee was bruised for our transgressions;* and then in the 6. verse, it is very pithily laid downe, *All we like sheep have gone astray, and the Lord hath laid upon him the iniquities of us all;* that is, the punishments of us all; they

they were laid, that is, God made all the sorrowes, and all the punishments of all the faithfull to meet upon our Saviour. It is a terme taken from warre, when an army is levied out, every towne and countie sets out so many men, and they all meet at such a place such a day: so every faithfull soule sets out miseries, and mans out afflictions, and they all levie out an army of sorrowes, and they all meet upon our Saviour: all those finnes and miseries of the godly from one end of the world to the other, from east to west, from north to south, they run amain upon our Saviour, and besiege the soule and body of him, and they lie heavie upon him, the chastisement of our peace was upon him; that is, it overwhelmed him for the while, and made him cry out, *My God, my God, why hast thou forsaken me?* Another prooffe of this point is, *Gal. 3. 13.* The text saith, *Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, cursed be every one that hangeith on a tree;* He that was made such a curse for us as the Law did require, and such a curse as wherein the Law was satisfied, even he was made a full curse for us, and bore all the punishment due to us; but hee was made such a curse as the Law prefigured, and wherein the Law was satisfied; and therefore he must needs beare whatsoever the Law required: and therefore I may say to the faithfull soule, as *Paul* said to *Philemon* concerning *Onesimus*, *If he hath hurt thee, or oweth thee ought, set that upon my score;* so saith our Saviour, *whatsoever punishments the faithfull have deserved by their finnes, I will beare*



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it and answer it: Now for the opening of the Doctrine, give mee leave to open these three questions:

*Quest. 1.* First, what were the kindes of punishment which Christ did suffer, and how farre did he suffer them?

*Quest. 2.* Secondly, when did those sufferings begin, and when did they end?

*Quest. 3.* Thirdly, whether did he suffer them in soule, or in body, or in both?

*Quest. 1.* First, what were the punishments that our Saviour suffered, of what kinds were they?

*Answer.* For answer hereunto, hee suffered the pains of the first death; by the first death, I mean the death naturall, when the frame of the body and soule was taken downe, and those two old familiar friends were parted: this death our Saviour did suffer, but if you aske mee how farre he did suffer the death naturall, let me answer it in three conclusions.

I First, whatsoever appertaines to the substance, and the essentials of the first death; that is, the desolation of soule and body, that our Saviour Christ did suffer; for that onely was threatned unto Adam by reason of his sin, therefore Christ needed not to suffer any thing, but that which was threatned in *Genesis. 2. 17.* The curse threatned was this, *In the day that thou dost eat thereof, thou shalt die the death*; the curse doth not mention many deaths, nor doth it punctually set forth any one death; but whatsoever death it is, it is left indifferently to the choyce of our Saviour: this I  
speake

speake to wipe away a carnall cavill that is cast upon this truth, by some that would diminish the sufferings of Christ. If Christ did suffer punishment for all, then why was hee not stoned with stones, as *Steven* was? and why was hee not sawne in peeces, or burnt, or the like? The force of the argument followes not, our Saviour was not bound to suffer many deaths, nay, the curse doth not intimate any one death in particular, but onely death in the generall: Now, say they, if our Saviour suffered all the punishments of the faithfull, then hee suffered so many particular deaths: the argument is false, for looke how *Adam* being in the root of all mankinde, and committed sinne; looke what death he deserved, that death our Saviour was to suffer, and it was required of him, and this death our Saviour undertooke; but when *Adam* had committed sinne, there were not many deaths denounced; nay, nor any one particular death, but onely death in the generall; and therefore death in the generall being onely threatned, death in the generall our Saviour was onely bound to suffer.

Secondly, though the curse doth not require any one particular death, and say, thou shalt bee stoned, or sawne in peeces, or the like; yet that the Lord might shew the hainousnesse of sinne, which deserves the worst death of all, and to expresse the greatnesse of the love of Christ that was contented to die in that manner, and that God the Father might shew his justice in punishing of sinne: for this end God the Father ap-



pointed it, and Christ undertooke it to die the death of the crosse, a most shamefull, and base death, onely appropriate to the basest malefactors; now Christ did willingly submit himselfe to this, and God the Father did lay this upon Christ, that sinne might appeare to bee most heinous, and that sinne might be hated, and Christ might appeare most mercifull and gracious, and holy in loathing sinne, as *Philippians 2.6, 8.* Our Saviour being equall with the Father, and thought it no robbery so to be, yet he humbled himselfe, and tooke on him the forme of a servant, and became obedient to the death, even the death of the crosse.

3 Thirdly, those dishonourable infirmities which befall men because of the infirmity of the flesh, because they cannot avoid them, and those dishonourable cruelties which are laid upon some men, as to bee torne in peeces with wilde horses, our Saviour had no need to suffer these.

1 First, those dishonourable infirmities, as the rotting of the body in the grave, and returning to its own proper elements, the body of Christ did not so

2 Secondly, some againe are maliciously massacred with dishonourable cruelties, they are puld the flesh from the bones, and burnt to ashes, &c. None of all these did fall to our Saviour, these are personall things, they belong not to the nature of man, and therefore it was no way requisite that Christ should undergoe those kinds of death: marke these two passages to open it a little, *Acts 2.27.* quoted out of *Psalm 16. 10.* *Thou wilt not leave my soule in hell, neither wilt thou suffer thine*  
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*holy one to see corruption:* Now the Saints of God doe see corruption, but this was a dishonourable infirmitie; for Christ though he suffered for us, yet hee raised up himselfe from the vildnesse of the grave, and saw no corruption, and therefore it was no dishonour to him: *Iohn 19.33, 36.* When the souldiers found our Saviour dead, they brake not his legs, that the Scripture might be fulfilled which saith, *not a bone of him shall bee broken:* Whatsoever dishonour our Saviour Christ did submit himselfe unto, he was willing to suffer; but what was not by Law required, and what was not fit for him to suffer, that Christ would not suffer the Jewes to doe unto him, for the Law did not require this in the curse, *that his legs should bee broken,* and therefore Christ would not undergoe it: this is the third conclusion.

From the former truth that our Saviour Christ did die this naturall death, I gather thus much; it is a marvellous sweet cordiall to all the Saints of God upon their sicke beds; it is a ground of strong consolation (as the Apostle saith) to beare up the hearts of Gods people in the day of death, that they may lift up their heads with comfort, and looke grizzeld death in the face with courage and boldnesse; for the death of Christ hath taken away the evill of thy death: therefore be not thou troubled with it, nor dismayd by it; there is no bitterness in that pill, nor so venomous in that cup to thee, for the poyson is gone, therefore bee not you troubled with it whensoever God sends it upon you, for the sharpest death

Use 1.



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Vse 1.

of.



of a Saint of God, is like a humble Bee that hath no sting in it, which a childe may play withall, and not be hurt: and thus Saint Paul plaid with death, 1 Cor. 15. 55. *Oh death, where is thy sting?* as if he should say, the wicked feare death, because the sting is in it to them; but that sting is taken away from mee, by the death of the Lord Jesus Christ: when Christ went downe into the grave, he sugered it, and made it sweet, and easie as a bed of Downe for beleivers to rest upon. There are three privileges which every beleever may challenge upon his deathbed: the first is this:

First, every beleever may and should under the authoritie of mercy, challenge mercy, and in the vertue of the death of Christ he should boldly lay downe his life. 1 Thes. 4. 16. *The dead in Christ shall rise first;* that is the value of the phrase, in the vertue of the death of Christ wee die also; that as he died, & by his owne power rose againe: so also wee die, that wee may rise againe. The Saints of God die that they may bee like to Christ, and be raised againe, and so bee for ever happy with Christ; this is the particuler good that the death of Christ communicates to the faithfull ones, 1 Cor. 15. 36. *Thou saiest, that which thou sowest, it is not quickned, unlesse it die; it must first be corrupted, that it may grow againe into an eare of corne:* the meaning is, a man therefore dies, that he may rise againe, the body must lie downe in the dust: 1 Cor. 15. 53. *This corruption must put on incorruption; and this mortalitie must put on immortalitye:* Now corruption cannot put on incorruption;

ruption, nor mortalitie cannot put on immortallitie, so long as we are here: the body of *Adam* could not be made immortall of it selfe, the frame of it would not afford so much, for *Adams* body needed meat, and had it, but immortall bodies need no food, but live by the power of Gods Spirit: therefore *Christ* tooke downe the frame of this nature, that hee might make it a more excellent frame. It is therefore said, that a Christian dies rather in the authoritie of mercy, than justice; that as *Christ* died and rose again, so *Christ* will have all his servants die, that hee may of a corrupt nature, and a mortall body, make an immortall body; he will make it immortall, which nature it selfe, no not in its perfection, could not doe: this is the first privilege.

A second privilege which beleevers receive is this, the death of the beleever puts an end to all his finnes, and miseries, and sorrowes; that when the soule and body shall part in sunder, then sin shall depart from both; and when they goe out of this life, they shall goe from all the miseries of this life: we shall never bee more pestered with lusts, and corruptions, we shall never bee drawne from the Lord more; *Satan* is now busie, but when the Saints of God die, there is a separation from all finnes, from all sorrowes, from all temptations, never to be assaulted more: this is the meaning of that place, *2 Cor. 4. 10.* Every where we beare about in our bodies the dying of the Lord *Iesus*, that the life also of *Iesus* may be made manifest in our mortall bodies: the meaning is this, *Christ* by his



death did subdue sinne, and now by the sorrowes and troubles he suffered, and by the power of his death, there is a totall separation made from sin in soule and body: therefore whenas in the power of Christs death, we can lay downe these bodies, then are we separated from sinne; this is to beare about in our bodies the dying of the Lord Jesus: this is quite contrarie in every unbeleever, for death naturall in an unbeleever is but the very beginning of all their other plagues; they sip of Gods vengeance now, but they shall have the full cup then; sinne in them now is restrained, but then their sinnes shall take full possession of them: Satan now doth but tempt them, but then he shall take possession of them; as it is said of the rich foole in the Gospell, *This night shall they fetch away thy soule*, and thenas they shall bee for ever plagued, so they shall be for ever sinfull: nothing but sinne shall be in them, they shall be altogether proud and for ever proud, they shall be altogether malicious, and for ever malicious, and the devils shall drag the soule of the wicked out of the body downe to hell for evermore, and there shall tyrannize over it for ever: but on the contrary it is not so with the Saints, the end of their life is but the beginning of another; they goe from a vale of teares, to a haven of happinesse.

3 Thirdly, the death of the beleever is a meane to bring and estate them into the full possession of all that happinesse and glory, which heretofore hath bene expected, and Christ hath promised; now it shall be attained: the time now comes, when

when the Saints of God shall have no more tears in their eyes, nor sin in their soules, nor sorrow in their hearts; when they die, then their sins and sorrows die too; you shall never be dead hearted more; then you shall have holines in full possession which so long time you have longed for; it is now only in expectation, and you hope and looke for it, when the Lord will put wisdom into your blinde mindes, and holinesse into your corrupted hearts; but when death comes it will bring you to the fruition of all that holinesse and happinesse, and this is done by the death of the Lord Jesus Christ, *1 John 3. 2. Wee are now the sonnes of God, but it doth not appeare what we shall bee, and we know that when he shall be made manifest, we shall bee made like him:* that is, like to him in all holinesse, and happinesse, as hee is altogether holy, and altogether happy: now you are children, but onely in nonage, now you are onely wives betrothed, and you goe up and downe in your rags of sinne, but when the solemnization of the marriage shall be in the great day of accounts, then we shall be like him; and hee will make us altogether holy, and hee will fill our blinde mindes with knowledge, and possesse our corrupt hearts withall puritie, holinesse, and grace, so far as thy soule shall be capable of it, and shall bee needfull for thee: what, are you unwilling to goe to your husband? the wife sometimes receives letters from her espoused husband, thence we come the messenger, and accepts the tokens kindly, and reads the letter gladly, and will not part with his tokens above



any thing: but oh, how she longs to enjoy himselfe in his owne person, this is her chiefest desire, to be possessed of him, and to have his company alwayes: so the Lord Jesus Christ is your husband, he died that ye might live; he is ascended up into heaven; and hath made passage for you; you have many intimations of his mercy, and many sweet smiles from heaven, saying, well, goethy way, thy sins are pardoned, and thy soule shall be saved; these are his tokens, and I hope you will lay them up by you, & make much of them, but when will the time come that I may enjoy my Saviour? Now I have a little mercy, and a little holinesse, and a little pardon of sinne; but oh that I might enjoy my Saviour fully. Now it is quite contrary with the wicked; the death of the wicked is a means to shut them out of all the hope they had of receiving mercy, for when death parts soule and body, then there is no more cards and dice, no more lusts; the adulterer shall no more satisfie himselfe with his unclean lusts, the drunkard shall not then bee drunke, the blasphemer shall not then blaspheme, for as hee was wont to doe for nothing, but he shall be and blaspheme God for something, and his soule shall bee full of Gods vengeance; this is the death of the wicked: the death of the Saints is like a ferriman to convey them over to eternall happinesse; but the death of the wicked is as a hangman to bereave them of life and salvation too: death to the saints is as a guide to convey them to happinesse, but to the wicked, death is as a Jailer to carry them

them away to the place of execution. And thus much briefly of the former part of the answer, namely that our Saviour suffered the death natural.

Now our Saviour did not onely suffer in his body, but he suffered in his soule also: you may conceive of it in two particulars.

First, there is a reall withdrawing of the sense and feeling of the mercy and compassion of God, a stoppage, as I may say, and a raking off the sweet operation of Gods love and favour from the soule, when that sensible refreshing and conveyance of the mercy and kindnesse of Gods countenance is turned away from the soule: this is a part of the second death, and this is the pain of losse, that is, the poore sinner loseth that sweet influence of that abundant mercy, and compassion, and that sweetnesse that is in all those glorious attributes which should fill the soule with satisfactory sweetnesse and content: as thus: sometimes it pleases God to discover those parts of hell unto his servants here on earth, and hee brings them by the suburbs of hell, that they may know what it is to be in heaven, and also what it is to commit sinne so against a gracious God. Psalm 13. 2. I said in mine heart, I am cast out of sight. As if hee had said, God hath taken away the sweet smiles of his countenance from the heart of David, and this was a part of the second death, y<sup>e</sup> the more bitter was y<sup>e</sup> prayer. David was now in some distresse, by reason of the withdrawing of the favour of God from his



soule: this is the first part of the second death.

2. Secondly, when the fierce indignation of the Lord seizeth upon the soule of a poore creature, when the Lord sets open the floodgates of his anger and wrath, and fills the soule unsupportably with his vengeance: *Psalm 43. 1. Why hast thou cast mee off?* and *Psalm 59. 11. Cast me not away out of thy presence, &c.* The Lord seemed to cast him away, and to send him packing, and hee seemed to bee cast away in his owne apprehension; both these you shall see concluded on in *Iob 13. 24. Thou hast wrestled bitter things against mee, and hiddest thy face away from me, and takest mee for thy enemy:* The Lord not onely went away and hid him, but he made *Iob 2* But, that so his arrowes might come against him pell mell, and he let all his displeasure fall upon him with might and maine; so then there is first a reall withdrawing of the sweetnesse of the mercy of God from the soule: and secondly, a reall inflicting of the indignation of the Lord, and that fills the soule of a poore creature.

*Quest. 2.* Now the second question is this, how far our Saviour suffered these paines: To this I answer, that so I may carry the cause with as much plainnesse and nakednesse as may be, that each poore creature may get something, give mee leave to answer the question in these conclusions, one will make way for another; onely here let mee tell you thus much, that I mean onely to make declaration of the truth of the point, and the argument shall be afterwards.

First,

First, it is possible that some paines of Hell may be suffered in this life, and therefore the living and being of our Saviour in this life, is no hindrance, but that he might undergoe them. This I say to prevent a weak plea of some that desire to tie and intail all the pains of Hell to another life, and the place to be Hell, and they thinke that no man can suffer the pains of Hell, except he bee in the very place of it; against which cavill, this truth doth professedly march, for the time and place are but common circumstances: the main substance of it, is not in regard of time or place, but in regard of the fierce displeasure of God, which seizeth upon a creature, and the veine of vengeance which is let into his soule, if God would be present with a man by his favour, though hee were in the place of Hell, yet he should bee as it were in Heaven: as *Esay 30. 33.* *Tophet is prepared of old, the burning thereof is fire and much wood, and the breath of the Lord as a river of brimstone doth kindle it:* so that wheresoever the firebrand of the brimstone of Gods wrath seizeth, there is Hell: againe, the place is no part of debt, and therefore it is no part of the payment, but the payment of the mony that makes the satisfaction. This is that which is spoken concerning *Adam*, *Thou shalt die the death:* hee doth not say, thou shalt goe to Hell: the wicked goe to Hell because they cannot pay, as the debtor goes to prison, because he cannot pay the debt: all that justice requires is this, to have payment; hee doth not say thou shalt goe to Hell, but because thou art wicked



- 1 wicked cannot satisfie the justice of God, and answer the Law; therefore they are imprisoned, and cooped up in hell; and it may be more plain thus; there are many reprobates in this life, that have not onely hell in expectation; but they have in so far in fruition; when the Lord wounds the spirit; and the terrors of the Almighty incampe a man and stab him to the very heart; and they are in the very beginnings of hell. Now because the wicked cannot beare the wrath of God; but they would breake under it; therefore they must die; that they may be made immortall; and be able to suffer all the wrath of God forever: but our Saviour may as well pay the debt in mount *Golgotha*, as in the prison of hell.
- 2 Secondly; some paines of hell were endured; and may be endured; by our Saviour; and yet the union of the manhood with the Godhead might still be untouched; and no way in the world bee blemished; though there were a separation; and a withdrawing of the sense of the sweetnesse of the favour of God; yet this was not the separation of the union, but onely of the loving countenance of the Lord; the humane nature saw not; nor felt; not those gracious smiles which formerly it did; yet hee was ever united to the Godhead; and ever supported by the Godhead; and hee did ever rest upon God; this doth cut in sunder the cavils of *Bellarmino*; as it was with *Iob*; he was able to grapple with a great deale of Gods wrath by faith; and therefore he saith, *Though thou kill me, yet will I trust in thee*; Gods killing anger; and *Iobs* trusting

sting stood both together in this in the measure of it: Now if a poore saint of God can doe it, and is able to beare the intimations of Gods wrath, then much more Christ, being God and Man, might doe it, and yet trust in him, and never bee separated from him in regard of the union of the soule of our Saviour; for as it is with the death naturall in the body of our Saviour, as the body of our Saviour died, and in dying, suffered death naturall, as an effect of Gods wrath, God smote him; howsoever the body died the death naturall, yet the Godhead was still united to the body of our Saviour in the grave, and brought soule and body together againe; so that the union with the Godhead is still maintained; so it is here, the soule of our Saviour might be separated from the sense and sweetnesse of Gods favour and mercy, and yet the union betweene the Godhead and the Manhood bee still maintained; as God might leave the body to the death naturall, so he might leave the soule to a kinde of supernaturall death, and the soule might want the sense of the sweetnesse of the favour of God, and yet the union not be broken off: for why could not our Saviour beare this curse, as well as any other part of it, and not be blemished? this brought punishment upon our Saviour, but it puld not away any grace which hee was possesse withall: observe these three particulars herein: *yo mnd no*

First, the Godhead in the death of our Saviour was fastned and united inseparably to the manhood, and did sustaine and support the manhood.

Ff

Secondly,



Secondly, the Godhead did preserve the manhood from corruption, and did sustaine and support the Manhood.

3. Thirdly, the sense and sweetnesse, and the feeling operation of Gods mercy, and favour unto the soule, was restrained from both, and the wrath of God seized upon both.

3. Thirdly, our Saviour suffered paine in his soule as he was our Mediatour in our roome, and in our stead, and as he had our sinnes imputed to him: The Manhood bore the sufferings, and the Godhead supported him in the sufferings: this conclusion I thought good to adde, to meet with a strange dream of *Bellarmino*, and that is this, saith he, if the Lord Jesus Christ did suffer the wrath of God the Father, then the guiltlesse should have beene condemned, and the innocent punished; and how can God doe this? or how can our Saviour suffer this? Is not God the Father unjust, to punish the just? and Christ unwise, to suffer as unjust, being just? I answer, it is a silly weake cavill, therefore take but these two respects with you, and you shall see it will bee plaine, for as Christ was in himselfe considered, he was guiltlesse, and therefore approved of, and beloved of the Father: but as hee tooke our sinnes, and our guilt upon him, hee was accounted as a sinner, though he was not a sinner, and he tooke our sins on him by imputation; and therefore no reason, but he should suffer them, and the punishment of them, not in regard of any sinne that hee had or did; but because it was imputed to him; therefore

fore God the Father condemned him as guiltie: so runs the phrase of Scripture, *Hee suffered for our sinnes, and the chastisement of our peace was upon him, and by his stripes we were healed*: he suffered not for any sinnes that he had committed, but for the condition of all sinfull nature imputed to him, and these divers respects wee doe practise, for ordinarily we are bound to love a creature as God made him, and then to hate him as hee makes himselfe sinfull, the Judge goes to the triall of a *Nisi prius*, and his sonne comes before him in the person of the debrer: now though the Judge love him as a sonne, yet he will condemne him as a suretie; the Judge loves and pitties him in one regard, but yet hee passeth sentence against him in another regard: So it is here with the Lord Jesus Christ, when God the Father stands upon the tribunall of justice, and was pleased to follow the suit against the partie offending, our Saviour steps into our roome, and submits himselfe to the censure of the Father, and as we were accounted, so he was content to bee accounted; and as we were to suffer, so he was content to suffer for us: God the Father loved him as he was God, and holy, and innocent; yet he condemnes him, and lets in his wrath upon him as he was to beare our sins; for God the Father might love Jesus Christ, and yet give his body to death naturall: so God the Father might love the soule of our Saviour, and yet give it over to paine supernaturall: all the world confesseth that it was without anger that Christ died, and yet the Fa-



ther slew him : this conclusion helps us to the interpretation of that place, *Matthew 27. 46. My God, my God, why hast thou forsaken mee?* He was a Father to our Saviour: and our Saviour a Son to him.

- 4 Fourthly, whatsoever punishment proceeded from the Father, our Saviour tooke it upon himselfe; yet so, as neither his sins deserved it, neither did he sinne in bearing of it, nor yet was hee overwhelmed in bearing of it, as the wicked are which are damned, but hee wrestled with it, and overcame it; hee first tooke upon himselfe that should have come upon a beleever; when the wrath of God comes out like a Lion to take the sinfull sons of men from off the earth, and the sea of his indignation flowes in amain, then the Lord Jesus Christ steps in between the wrath of the Father, and the soule of a beleever, and hee bears all, *John 18. 11.* when *Peter* would have rescued our Saviour from the high Priests, *Our Saviour* said, *suffer it to bee so, put up thy sword into its place; shall I not drinke of the cup which my Father giveth me to drinke of?* hee doth not say, shall I not sip or taste of the cup, but, *shall I not drinke of it?* that is, he drinks the cup of wrath which was prepared for poore sinners, cleane off; therefore *Esay 63. 3.* hee is said to tread the wine-press of the Fathers wrath alone, he did squeeze it all out: observe these explications in this kinde, and know thus much, that the want of the sense and feeling, and operation of Gods love, and the feeling of the indignation of Gods wrath in it selfe considered,

dered, it is not a sinne, but so far as our sinnes deserve this wrath of God, and deserve this separation, and so far as we out of our infidelitie dash the sweetnesse of Gods love, we sin in this kinde; but none of all this befell our Saviour, the bare want of the one; and the sense of the other is not a sinne, but we sin in bearing it. It is a sweet observation of the Schoolmen, that our Saviour cried, *my God, my God*, even in the losse of the sweetnesse of Gods favour; and when Christ complaines, and sweat water and blood, yea clods of blood, so that his heart broke within him under the fierce indignation of the Lord: this fierce indignation may be attended two wayes, or there are two things in it: I say in the separation of God from the soule, there are thesetwo things to be attended: First, a want of that grace, and holinesse, and confidence, whereby the soule should close with God, that howsoever God goes away, yet the soule should follow him, as *Iacob* did after the Lord, when hee said, *I will not let thee goe, unless thou blasse mee*. Now it is one thing when God goes away, and it is another thing when we push him away: therefore that want of grace, and holinesse, and confidence, whereby the soule should cleave to, and close with God, this is one thing which causeth the separation of God from us: this is on our part.

Secondly, there is another worke on Gods part, that howsoever the soule stands Godward, and Christward, and it cleaves to him as *Iob* did that would trust in him, though he kild him - yet



God may withdraw the sweet refreshing operation, and the sensible conveyance of his mercy and compassion from his soule, and he frownes upon him, and plucks away the hold, and lets in his indignation upon him : the first of these two can never bee without sinne, and it is a hainous sinne when our soules sit loose from God, and when we shall separate our selves from the mercy and goodnesse of God, and are weary of Gods presence in his ordinances, as many wicked men are, and are weary of the promises, and say as those in *Iob* did, *Depart from us, for wee desire not the knowledge of thy wayes* : this is a cursed sinne, and this never was, nor could not be in our Saviour : but now that the Lord may plucke away the sense of his love and favour, and take away the operation and conveyance of his mercy ; this God may justly doe as he seeth good : this was not a sinne in *Iob*, that God did take away the sense of his love and mercy, and seemed to be his enemy, but if *Iob* had gone away from God, as God did from him, then he had sinned, but hee held God still : this was not a sinne in *Iob*, that God did thus forsake him, though haply it was through his sinne deserving it : all this did befall our Saviour Christ, and yet he was full of holinesse, and hangs upon God, and said, *My God, my God, why hast thou forsaken me ?* And God was angry with him, because he had our sinnes upon him ; but the first of these was not in Christ, hee did not depart from God : the second was inflicted upon our Saviour, and that might be justly ; this adds much light

light to those passages; those two ardent petitions of those two worthy lights, *Moses* and *Saint Paul*, *Exodus 32. 32.* *Moses* perceiving that the Lord was ready to destroy the Israelites for their sinne, he saith, *Now if thou pardon this sinne, thy mercy shall appeare; but if thou wilt not, then rase mee out of the booke of life which thou hast written:* and in *Rom. 9. 3.* *Saint Paul* foreseeing the rejection of the Jewes, and that God would throw them away for sixteen hundred yeeres together; the good man seeing the dishonour that was like to come to God, & the utter destruction of the people of the Jewes, he saith, *I could even desire to be separated from Christ, & to be cut off from the Nation of the Jewes, that they might not be forsaken of God:* Now should a man pray to be removed out of Gods presence, and to be separated from God for ever, and to be cut off from God, and to be separated from Christ Jesus? no, for this were sinfull; either it signifies that *Paul* should have his heart loosened, and sit loose in his affections to God, and to Jesus Christ: this *Paul* did not pray for, for it is a horrible sinne, and it is an argument he hated Christ and himselfe too. Now so farre as it implies our want of love to God, and our want of depending upon God, it is a fearfull sinne, and these holy men did not desire it: but this is the meaning, they were willing to have suffered the want of the sense and feeling of Gods love and favour for the present: though they would have loved and closed with God still, yet they would have been content to want the sense of Gods love, that Gods



Gods glory might have beene advanced, and the salvation of the Jewes furthered: so it was here with our Saviour Christ, for howsoever according to his humane nature hee did feare the death naturall, and the wrath which hee saw comming upon his nature, and therefore he said, *if it be possible, let this cup passe from me*; he might doe it, and God by reason required it, that a man be sensible of misery, yet according to the holinesse of the will of the Father, hee did not pray against these, but prayed for these, and for the bearing of the punishment: for he was sent for this end, and it was a part of the Mediatourship: this is the meaning of that place, *Iohn 12. 27. What shall I say, Father save me from this houre? no, but therefore came I unto this houre*; that is, the houre of death; He came into the world for this end, and therefore, he submits himselfe: Thus much for the opening of the first part of this conclusion; that whatsoever wrath should have come forth from the Father upon the faithfull, Christ did beare it all.

Now the second part is this, Christ so beares it, that his owne sinne never deserved this wrath of God, nor hee never sinned in bearing it, neither was he overwhelmed in bearing it, but he wrestled against it, and overcame it: it implies two things, and it prevents another cavill.

First, the paine of the soule comes either from a cause without, or a cause within, or from both: If a man were to goe to hell, it came either from his owne sinne deserving it, or from Gods wrath inflicting it, or from both; now Christ did suffer

suffer punishments in his soule, but not so farre as they came for his owne sinne; the cause from within is sinfull and detestable, but the cause from without is holy and righteous; therefore all that which came from Gods wrath inflicting punishment, all that Christ did suffer was so; but the wicked have a cause of sinne within them, and that Christ having not, hee needed not to suffer, and because he had no sinne in him, he did not suffer all pains of hell; hee suffered the displeasure of Gods wrath, but yet so much of the punishment as came from sin committed, that our Saviour did not suffer.

Secondly, a poore creature bearing Gods anger, he hath not onely Gods anger setting upon him, but also it overwhelms him, because hee is not able to beare it: the plague prevails against him, not onely the wrath of God lies upon a sinner in hell, but it crusheth him there, that he can never goe from it: and this Divines call the absolute damnation, such a damnation as overturns a sinner in hell, and crusheth him there for evermore. The reason why a sinner never comes out of hell, is this; because his sufferings are not infinitely satisfiable, according as his finnes have beene infinite to provoke God; for as *Adams* sin was infinite and provoking because it was against his Godhead, so the sufferings must bee infinite; now the sufferings of Christ were of infinite value, but *Adams* sufferings were not of an infinite nature: Christ bore the wrath of God and wrestled with it, and overcame it, and came out from under



the heave displeasure of God, and why? because they were able to satisfie an infinite God, who was thus infinitely wronged by the sinne of man: therefore the sufferings must be of an infinite satisfying nature, as you shall conceive thus: a finite sinne of Adam committed against God, was infinitely provoking; but the sufferings of Christ were infinitely satisfying, and so answerable in proportion to what divine justice required; this was the meaning of that place in *Matt. 27. 46. when God raised up and dooed the sorrowes of death, because it was not possible that hee should bee holden downe of death*; and it is the meaning of that place, *1 Cor. 15. 54. Death is swallowed up in victory*, Christ endures death and overcomes it; and *John 12. 31. Christ will convince the world of sinne, and of righteousness, why of righteousness? for I have wonne the Father; and why doeth hee goe to the Father? because hee hath paid the debt to the Fathermost: hee had satisfie justice to the full, for had he not satisfied justice, he had beene kept in the grave till this day, and wee had beene condemned; but now hee hath borne and satisfied all, therefore hee must come forth to immortallitie and glory*. Remember these conclusions, and think thus, hath my Saviour done all this for me? well, I will remember it, and thinke upon it, and I will pay it by mee for ever.

5.

The first conclusion followes, and that is this: The desperation of a damned soule in hell, and the eternitie of torments, they are no essentials of the second death, and therefore they could not,

nor ought not to be suffered by our Saviour: this I say to stop the mouths of all Popish Jesuites, and especially of *Ballarmin*, who thinke to cast a great scandall upon *Calvin* and others in this kinde: let me open both the parts of it; first, the damned in hell despaire, therefore saith *Ballarmin*, if Christ suffered the pains of the second death, he did despaire, and did suffer the paines of hell for evermore. Oh foolish creature, who will be so wicked as to say thus? Therefore that you may see this cursed opinion, consider two particulars in this desperation; first, the nature of it.

First, the nature of desperation, what it is: I

Secondly, I will shew that this desperation is no part of the second death.

First of all; for the nature of it, what it is: desperation as the word carries it, is to cast away all hope and expectation of any good; this is properly to despaire. For if there be any good things with us, then we are said to have them in possession, and fruition: but if good things are absent from us, then we are said to expect them, and to hope and wait for them, and hope saith it may be otherwise: this is that which beares up the soule in the most heavie brunt. But for hope, the heart would breake, saith the Proverb: and it is true indeed, in the greatest miseries that can befall us, and when we seele nothing, nor finde nothing, nor have nothing in sense, yet hope saith it may be otherwise, and though now I am sinfull and miserable, yet I may bee pardoned, and though now in the galle of bitterness, yet I may be purged



and sanctified; and though now I am a damned creature, yet I may bee succoured and delivered. This is that which sometimes bears up the heart, and it is that also which beares up the hearts of the wicked many times here upon the earth: when the Lord lets in the honour of heart, and fills the soule with his indignation, his heart would sinke, but that a little leane starved hope supports him, and he sees that Gods will is not yet fully revealed, but that he may be saved: and he saith, this conscience may bee quieted, and this soule may be saved, and these sins may bee pardoned; now despaire is the quite contrary, when the soule hath no good in expectation, and that which cuts the heart strings of a mans consolation, and plucks a mans comforts up by the roots, as hee hath nothing for the present; so all means and wayes of getting any good are cut off, and then he casts off hope, and never lookes to God more, because he never lookes for mercy from God; and then hope goes out and saith, Oh when will it once be, cannot these sinnes bee pardoned, &c? And at last hee sees there is no way of getting any good, and therefore hee never lookes for mercy more, but expects hell and damnation, and cries out, I am damned, I am damned: This is despaire, and this is the nature of it.

Secondly, this despaire is not any part or essentiall property appertaining to the pains of the second death, whether we looke at the withdrawing of the sweetnesse of Gods love, or whether wee looke at the inflicting of the wrath of God upon

upon the soule, this is no part of them; for besides that which Divines will observe, namely, that all punishments are passions, and they suffer them; but despaire is a worke of the creature, and it issues from himselfe, and the creature doth it, and therefore it cannot properly bee a punishment, nor any part of the second death, but besides all this which they observe, this desperation so opened, it is so farre from being any part of the second death, as that it is not a consequent which nextly followes from the second death, but from the weaknesse and sinfulness of the creature. Desperation is not any effect flowing immediatly from the wrath of God upon the creature, but it proceeds and comes directly and immediatly from the weaknesse and sinfulness of the creature. Imagine that yee saw the Lord Iesus Christ coming in the clouds with thousand thousands of his holy Angels, and the thrones were set up, and all flesh appeared, the sheep on the right hand, and the goats on the left hand, and the Lord Iesus Christ passeth the doome, and the sentence against them, saying, Goe yee cursed into everlasting fire: Now when a poore damned creature seeth that the sentence is gone, and seeth the good wil of God pass'd upon him, and the power of his wrath now to bee exprest to the full against him, and he apprehends the will of God now fulfilled never to be crost more, and the decree of God is now exprest never to bee altered more, and he seeth the gates of hell now sealed upon him, and that the Lord hath cast upon him the tombstone of his wrath, and that he is buried under the power



of the second death, and now he seeth the time is gone, and the justice of God can never bee satisfied more, and this power of the Lords wrath can never be removed: On the time was, that I had the word and the power of it to quicken me, and to informe me, and the Spirit of God to strive with me, and then there was some hope; but now the decree of God is made unrevokable, and this wrath I shall never beare, nor never remove. There is now no word, no praying, no hearing, no conference, no mercy, nor salvation to be hoped for, and so the soule looks no more for any good, because the Lord hath so peremptorily set downe his doome; thus the soule breaks under the wrath of God, and is not able to satisfie, and the wrath of God can never be removed, the fire will ever burne, and the worme will ever gnaw, and now the soule casts off all hope; and this is the meaning of those phrases, 2 Pet. 3. 7. and in the 6. verbe of the Epistle of Jude, where speaking of the devils, the text saith, *They are reserved in everlasting chains under darkness, to the judgement of the great day*; the devill is hopelesse, he hath no hope of good, nor shall never receive any good: but our Saviour Christ that was able by the power of his Godhead to suffer this wrath of God, and to satisfie justice, and to support himselfe under this wrath, and to come out from it, he hath a certaine hope to please God the Father, and to have everlasting blisse and happinesse with him; there is hope with our Saviour, because he can beare and satisfie, and come from under this wrath. Take a bason  
of

of water, and cast it upon a few coales of fire, and it will put them clean out, but throw the same chafson full upon a great fire, and though it may damp it a little at first, yet it cannot quench it, but rather increaseth the flame, and makes it burne the faster: what is the reason of this, that it quenched the little fire, and not the great fire? it was not firstly and nextly because of the coldnesse and croynesse of the water to the fire, for the same water was as cold upon the great fire, and as crosse to the nature of the great fire; but the little fire was too weake of it selfe to beare the coldnesse of the water, and therefore it was quenched; but the great fire was able to beare the coldnesse of the water, and therefore it was not quenched: so it is here, the wrath of God is like this water, as David saith, *All thy waves and billowes have passed over me*; that is, the waves of Gods indignation, and the ocean sea of Gods wrath: when this falls upon a poore weake finfull creature that cannot beare this, but breakes under this wrath, and cannot take off the vengeance of the Lord, but sinkes under it; this creature despaires of all helpe, not because of the wrath of the Lord firstly, but because of the weaknesse, and the finfullnesse of the creature that could not beare the wrath of the Lord: and hence he despaires, and the soule saith, *alas, I am weake, and a poore finite creature, and this wrath of the Lord is of an infinite vigour, I shall never be able to beare it, nor to get from under it: therefore I despaire and cast away all hope of helpe*; but the Lord Jesus Christ being perfect



fect God, and perfect man, having a great flame of holy affections kindled in him by the spirit of the Father; this did assist him hereby to beare the wrath of God in his soule, and not onely was hee able to beare it, but to overcome it; and although hee were tossed up and downe in the sea of Gods wrath, yet he was not drowned; and though hee sipped of the poyson, yet he was not poysoned: therefore he bore the paines of the second death, and overcame them, and did not despaire; he expected to receive good, because he knew he should have good: thus our Saviour, *Iohn 19. 30.* when he had so deeply drunke of the cup of affliction, he said, *now it is finished*; that is, now the fierce indignation of the Lord is over. Take a little childe or infant new borne, and lay it in a little streame, if no man come to succour it, there can be no hope that it will live, not properly because of the water, but because the childe is weake, and not able to keepe it selfe from being overpowred by the water: and therefore there is no hope to have reliefe for it; but let a strong man come, and he will not be drowned by the streame, for hee is of height and strength either to wade thorow it, or else to save himselfe by swimming: so there is the streame of the indignation of the Lord: Now God will not help a poore sinfull creature, and he cannot help himselfe, therefore the streame will destroy him, and there is no hope, for he is never able to free himselfe, because God will not, and he himselfe cannot; but the Lord Jesus Christ that hath skill and power, because he is God, as well

well as man; therefore though he beare the wrath of God, yet because hee is able to wade thorow it, and to beare it: therefore it is that he will deliver himselfe, and all us with him. Thus ye see that desperation is a consequent that followes from the sinfulness and weaknes of the creature, and that it is no part of the second death. The second part of this conclusion followes, and I desire it may be attended to by all you that are weake ones; for this objection doth put many Divines themselves to a stand, and yet the case is very cleere so farre as my light and line serves me.

Secondly, the eternitie of the punishments, say they, for if Christ suffered the pains of the second death, then hee must be in hell for ever. It is a weake and a sinfull plea; I say our Saviour might, and did suffer the second death, and yet not the eternitie of it: I beseech you to take notice of two things herein.

First you must take notice of the difference betweene the death threatened, and the death denounced, and betweene the torments of hell: also betweene the eternitie of time, and the circumstances of time, that may be altered and changed, as the debt or punishment is fully suffered or not suffered: As for example, the time of a mans lying in prison is no part of the payment, but he doth lie in prison because hee cannot pay the debt: as thus; A man is in prison for a thousand pound, & he must lie in prison ten years, because he can pay but a hundreth pound a year, but now let a rich man come that can discharge the



payment within ten moneths, or ten dayes, or ten houres; it is as well if he doe it in ten houres, as if he did it in ten years, nay it is better done: Just so it is here, the debt is this; *In the day that thou eatest thereof, thou shalt die the death*: the punishment is death, and every poore creature must die the first and second death: Now because a poore creature cannot satisfie Gods justice in this life, (for if God should but let in the power of his wrath in this life into the soule, and fill the soule with his fierce indignation, it would kill a man even in this life) therefore the Lord by death takes away a poore creature, and drags him downe to hell; he doth arrest him by conscience here, and faith, Thou hast sinned and deserved wrath, and thou canst not beare my wrath here; therefore thou shalt die and be made immortall, that thou maist beare it for evermore, because a man cannot pay it now, therefore he is paying of it to all eternitie, for hee is never able to pay and satisfie for the whole summe: but now the Lord Jesus Christ hath cash ready at hand, and is able to lay downe the payment for all the faithfull to the full: hee layes downe the life naturall, and hee also suffers the paines of the second death: therefore hee is able to deliver himselfe, and all those that are his.

*First of all, hath our Saviour thus suffered, and hath he stepped in betweene the wrath of God the Father and the faithfull? Justice saith, that soule hath sinned, and must be damned, and anger saith, I must breake out against that poore soule; then the Lord Jesus Christ steps in and*  
*saith,*

faith, I will beare all, and undertake the satisfi-  
 ing of all; I will beare all those punishments due  
 unto them: you that are beleevers and have a  
 share in Christ, unto you I speake; labour thou  
 from hence to see the hainousnesse of sinne, and  
 to hate it, because it hath brought all this evill  
 upon thy Saviour, and would have brought the  
 same upon thee, had not the Lord Jesus Christ  
 stepped in betweene thee, and the wrath of the  
 Father. Oh looke what thy sin hath done unto the  
 Lord Jesus Christ, and see if you can love it, & take  
 contentment in the cōmission of it: Let me teach  
 you how to do it: send your thoughts afar off, and  
 see our Saviour in the garden crying out, and say-  
 ing, *My soule is exceeding heavie unto the death, my  
 soule is even beset with sorrowes, oh waight and pray:*  
 And also when he was in that bitter agonie in the  
 garden, *And he prayed yet more earnestly, and hee  
 stretched out his prayers, that it broke his heart almost;*  
 behold the teares in his eyes, and the clodded  
 blood that came from him, and his soule was al-  
 most broken within him, under the fierce indig-  
 nation of the Lord: *and he fell upon the ground,* and  
 yet all this would not doe the deed: follow him  
 to the crosse, and seeing him attended with the  
 souldiers, and pierced thorow with a speare; see  
 then if thou canst love thy sinnes that have done  
 all this; and further, when you have seene him  
 thus nailed to the crosse, and pierced thorow  
 with a speare, then if you have any hearts of men,  
 (I doe not say of Christians) listen a while, and  
 here those hideous cries, *My God, my God, why hast*



*thou forsaken me?* Oh brethren it went very heavy  
 with our Saviour: Now imagine that you heard  
 those heart breaking sighes which broke the hea-  
 uens, and let them breake thy heart too: Oh goe  
 your wayes home I charge you in the Name of  
 Jesus Christ, and answer your owne hearts, or ra-  
 ther answer the petitions of our Saviour, and say,  
 Lord, why hast thou forsaken? Oh Lord, it was  
 for my pride, and my contempt of thy word, and  
 my despising of holy duties, and for the rest of my  
 sinnes, I should have beene forsaken, and thou  
 wast contented to bee forsaken for me. Oh can  
 you consider of this and love your sinnes still,  
 which have brought all this misery upon a Savi-  
 our? if you can love your sins now, doe; and if  
 you can harbour that pride and stubbornnesse in  
 your hearts which would have pluckt the heart  
 out of Christs body, and his soule from his body,  
 then doe; can it bee possible that men should  
 harbour sinne in them, if they did but know what  
 it hath done to them, can you see it and not hate  
 it. Oh behold that sinne which hath caused God  
 the Father to be angry with thy Saviour, and doe  
 thou hate it, and let thy soule forever loath thy  
 sinne which hath caused Christ thus to doe, to  
 come downe from heaven, and to bee tortured by  
 wicked miscreants, and to cry out *My God, my God;*  
*why hast thou forsaken me?* and as sin hath caused  
 God the Father to punish thy Saviour, so goe  
 thou and be revenged upon thy sin, and say, Oh  
 my pride; and my stubbornnesse, and my loose-  
 nesse, and uncleannesse, and base drunkennesse;  
 these

these were the nailes that pierced his hands and his feet, they pierced his sacred body, and puled the wrath of God the Father upon his soule; therefore let mee bee for ever revenged of this proud stubborne and rebellious heart of mine, and let mee for ever loath my sinne, because it brought all this sorrow upon my Saviour.

To presse this use a little more, I charge you brethren, as ever you had any tender love unto Jesus Christ, or any regard of your owne comfort, goe your wayes, and bee for ever cast downe and humbled for those evill waies of yours, which have brought our Saviour to such a gulfe of misery, and to be angry with those sinnes that have made God the Father angry with the Lord Jesus Christ; and take thou revenge upon that proud stubborne heart that brought all this misery upon thy Saviour: This is the course of humanitie amongst men; if a man knew of any one which had murdered his father or his friend, whom he highly regarded and honoured, nature shewes us thus much, that our hearts would rise against the man, and you would not bee able to brooke the sight of him, and you cannot endure to see him in your companies; and if law and conscience did not forbid it, you could be contented to give him his deaths wound; and to bee his bane, and you would cry out against him, Oh he hath murdered my father, or my deere friend, and though you would not run upon him and kill him, yet this every one would doe, he would follow the Law



to the uttermost, and if all the law in the land will  
do it, he will have him hanged; and if he might  
have it put to his choyce what death hee should  
die, hee would chuse him a death as bad as hee  
could devise; and if he might be his Executioner,  
how would he mangle him, and say, thou wast the  
death of my father, and then hee would give him  
one blow for this, and another blow for that; and  
say, thou wretch, thou hast taken away the life  
of my father, and I will have thy life: Now is a  
man thus iraged, and is the heart of a man carri-  
ed with such violence unto him that hath murthe-  
red his father, or his friend, and that for the losse  
of the naturall life; Oh then how should your  
hearts bee transported with infinite indignation,  
not against the man, but even against the sinne,  
which is the cause of all this, and which is wholly  
opposite against God; and not onely because it  
hath taken away the life of the body of our Savi-  
our, but also made him undergoc the wrath of an  
everlasting father; your finnes are they that have  
thus slaine the Lord Jesus Christ, the Lord of  
life; Therefore follow thou the law against these  
sins, and raise hue and crie after them, and bring  
them to the Sessions, and set them before the tri-  
bunall of God, and crie justice Lord, justice against  
these sins of mine; these slew my Saviour, Lord  
slay them; they have crucified my Saviour, Lord  
crucifie them; let me have life for life, body for  
body, and soule for soule: these are the sins that  
have taken away the life from the body of our  
Saviour, and tooke away all comfort from his  
soule,

foule, Lord take away their life: thus pursue thy sins, and never leave them, untill thou seest them bleed their last: never thinke that thou hast power enough against corruption, nor never thinke that thou dost enough against them, but give thy corruptions one hacke more, and confesse thy sinnes once more, and say, Lord, this pride, and this stubbornnesse Lord, and this loosenesse of heart Lord, these are they that kild my Saviour, and I will be revenged of them, and herein consider this, when your hearts are inclining to any corruption, or to any temptation of Satan; and when thou findest thy soule drawne aside to any sin, and when thou findest some temptings unto corruptions and stirrings of cursed lusts, it is good then to have an actual consideration of what sin hath done to the Lord Jesus Christ, and reason thus with thy selfe and say, these sins were the death of my Saviour; and shall they be my delight? these sins did pierce his hands, and wounded his soule, and shall they give contentment to my soule? the Lord forbid; did these sinnes plucke teares from his eyes, and blood from his heart, and shall I make them the delight of my heart? the good Lord in mercy forbid it: were it so that our hearts were fully and thoroughly perswaded that all the vanities of our mindes, and all the lusts of our hearts, and all the distempers of our affections were those that stabd the Lord Jesus Christ, and wounded him to the heart; it could not be that we should so delight in them, and lavish out our soules and affections thereupon, nay, not onely Christianitie will doe it,



it, but nature and reason will even compell a man to doe the contrary, could hee but reason thus with himselfe, when corruptions tempt him, and occasions call him, and say thus with himselfe, was it not enough, and more than enough, that the Son of God came downe from Heaven, and suffered such grievous pains, but shall I againe crucifie the Lord of life, and shall I againe pierce those blessed hands of his, and pierce that blessed side of his, and all goare his sacred body with my uncleane sins, and force him to crie out againe, by reason of my sinnes which I have committed? this is more than brutish, and more than savage, I beseech you in the bowels of the Lord to consider well of it: you know what Christ said when *Saul* persecuted the poore Saints at *Damascus*, *Saul, Saul, why persecutest thou mee?* It pierced the Lord Christ, when any of his members were pierced, *Acts 9. 4.* but now for such as beleeve in Christ, and looke for mercy from Christ, consider how neerly it will touch him, and trouble him; not onely to have his members pierced, and persecuted, but also to have his good Spirit grieved, and himselfe to be wounded. Imagine you heard the Lord speaking, as the Church did in *Lamentations 1. 12.* *Is it nothing to you all, oh yee that passe by, is there any sorrow like unto my sorrow? have you no compassion at all upon a Saviour? what, will ye spit in my face? what you? what and to a Saviour too? and will ye pierce my soule by the corruptions of your hearts, and by the actions of your hands? thus the Lord Jesus Christ*  
per-

persuades you to see sin, and to abhorre and hate it upon all occasions; and therefore let us answer the requests of our Saviour, and not shew our selves desperately wicked to pierce him againe, and to renew his sufferings.

In the second place, did our Saviour suffer these pines: then see here the strictnesse of Gods justice: Oh that exact precise severitie of Gods proceedings without exception of any mans person: God puts no difference, although hee were his Sonne, but hee layes punishment upon him. This is the reason of that exact dealing of God, in *Rom. 9. Tribulation and anguish shall bee upon the soule of every one that sinneth*; and why? because God is no respecter of persons; as verse 13. that is the ground of it; and it is not onely exprest, but it is also proved undeniable, *Rom. 11. 21. Behold therefore the bountie and severitie of God; towards them which have fallen, severitie; but towards thee, bountifullnesse*: remember Gods just proceeding against the Jewes, and therefore it is, that the Apostle citeth all the proceedings of Gods judgments, not onely against the heathens that never knew him, or his enemies that alwayes opposed him, but even to his friends such as he had shewed much favour and mercy to: if they sinne, they shall be destroyed for their sinne. But oh the just exactnesse of the justice of the Lord, how severely just he is! for this exactnesse is not onely upon the wicked and open profane, but upon his owne deare children, and they that have had his ordinances, as in *Amos*, the Prophet shewes what fa-



yours they had received, in regard of the means;  
 but yet see how severely the Lord punisheth  
 them, but behold the miracle of justice in the  
 Lord Jesus Christ his only Sonne, in whom his  
 soule delighted: our Saviour that had but the  
 shadow of sinne, had all punishments laid upon  
 him in this kinde. Now answer me whether God  
 the Father bee not a strict God or no, and a just  
 and righteous God that would thus deale with  
 his only Sonne. A man would have thought if  
 any thing in the world could have stopped the  
 hand of Divine justice, that it should not proceed  
 from God the Father, then Christ he might have  
 done it, for hee had all that ever any one in the  
 world could have. If the excellency of the per-  
 son of our Saviour could have done it, or the ho-  
 lineesse of the soule of our Saviour, then he might  
 have beene exempted from punishment, yet all  
 these were not able to doe it, because hee was a  
 sinner; but yet a man would have thought that  
 the secret area of blood might in some measure mo-  
 derate the master, could not those fervent peri-  
 tions of his, have had so much as some abate-  
 ment of the punishment; when he cried out say-  
 ing, Father, if it be possible, let this cup passe from me;  
 and then againe the second time, Father, if it be  
 possible, let this cup passe from mee; say the third  
 time, Father, if it be possible, let this cup passe from  
 me. The Son of God was now upon the racke  
 with it, if it be possible, let this cup passe from mee;  
 let mee onely have a sip and away, and so let it  
 passe from mee. Surely if any thing could have  
 stopped

stopped the hand of divine justice, then Christ might have done it, but God would not; nor did hee abate one Saviour one drop of his indignation, but God inflicts it all, and Christ suffers it all: behold therefore if this bee not a just God; heare and feare all you that beare the good word of the Lord this day, you that thinke that Christ is made all of mercy, it is a God of your owne imagination, and your owne devising; it is not that God which is the Lord of heaven and earth; it is not the God of hosts; the Father of the Lord Jesus Christ. Oh say poore ignorant people, he is a very mercifull God, and full of compassion; it is true, hee is mercifull indeed, but know this also to thy remembrance, that God is strict, and precisely righteous: you thinke to put off God with a few good words and lacy wishes, and with a Lord have mercy upon us; and if you can have but an houres time before your death to cry God mercy, oh then you thinke all shall be well, and God will goe away with anything; and because you suffer a little punishments and afflictions in this life, therefore you thinke to bee freed from them altogether hereafter: no no, know thou shalt not carry it away so: indeed thou hast troubles and afflictions here, but thou shalt have eternitie of torments for ever in the life to come: if thou still continuest to bee a sinfull wretch, and an unbeliever, there is no way with thee, but to beare thy owne plagues and miseries hereafter: when thou seest the Sonne of God himselfe corrected, dost thou thinke to goe free?



if God would not hate our Saviour any thing of it, dost thou think he will abate thee any thing against our Saviour, had our sins onely imputed to him? but thy sins thou hast committed them thy selfe; and canst thou thinke to escape, that art proud, and stubborne, and malicious, and liest and livest in thy sins, and dost wallow in them, and allow of thy selfe in the commission of them? no, surely God will not spare any blasphemers, nor unclean wretch, nor profane person under heaven; if he did not spare his owne Son, he will not spare thee, but he will inflict upon thee the sharpest punishments that can bee imagined: therefore now if God bee so severe against sinne, then let your affections be answerable therunto, doe you pitie none that are sinfull, not onely slaves, but in a childe, a son, a husband, let us labour to get a heart full of hatred against sin in any of these; nay though she were the wife of thy bosome, or thy childe, or thy deere friend, if thou seest sin in them, bee sure to punish it, especially you that are in places of authoritie, into whose hands God hath committed the sword of the Magistracie for the execution of justice: You that are Gods vice-gerents upon earth, doe you as God himselfe hath done, and walke in his way, and so bee blessed in whatsoever you doe: I said ye are Gods faith: David: every Magistrate, every Justice in the countie, and every Master of a family; ye are Gods, that is, ye have the Image of God put into you, and therefore say thou with thy selfe in this manner; would God suffer

a sweare, or a blasphemers, or a prophane person, or a drunkard, or an adulterer, to goe unpunished, and would God suffer a prophane of his Sabbath, and would not reforme him? then whatso- ever is amisse in thy owne soule, or in thy wife or childe, or servant, if it be in thy place punish, if not, then hate it to the uttermost: If God doth hate sin even in his owne deare Son, though assumed onely, then let thy heart bee also carried with a hatred for evermore against it: Thus much of the first question, what the kindes of punishment were which our Saviour suffered, and how far he suffered them.

Secondly, when did our Saviour begin these sufferings, and when did he end them? To this I answer thus: Quest. 2

Our Saviour Christ began the pains of the naturall death from his cradle to his grave: I am not ignorant of the diversitie of the judgements of Divines in this point: but that which I conceive to be most seasonable, is this, hee begun to die, as soone as hee begun to live, and that upon this ground: looke to the curse that God hath threatned, *Gen. 2. 17. In the day that thou eatest thereof, thou shalt die: be dead*; so that Adam began to be a debtor, and must bee a sufferer from the very beginning of his sin; and so all the sons of Adam; they have no sooner an entrance into life, but they are dying: The meaning is this, as thou eatest thereof thou shalt die; thats the meaning of the text as it is in the originall; *die, die, die*, even from the beginning of thy life. Now when Answer.



our Saviour became a debtor, hee must also become a paymaster, and he must keepe the day of the payment: Justice requires this, and they that are faithfull doe and will keepe this: now our Saviour was a good paymaster, therefore the day of his humiliation was the day of his dissolution: hee had sorrowes and milleries even until his departure out of this life: nay, not onely the curie required it, but also daily experience makes it good: looke upon our Saviour as soone as ever he was borne, *there was no room for him in the inn, but hee was laid in a manger in the stable.* And not in a cradle neither, but in a cratch: and *Herod*, he sought his life too, and in his riper years, he suffered hunger, and cold, and backbitings, and all these were but as harbengers to make way for all that desolation and wrath which came upon him. There is never a childe of *Adam*, but so soone as hee is borne into the world, hee falls to crying, and so he continueth in sorrowes all the dayes of his life, and all these are but dyings: when the tyles begin to fall, and the thatch to moulder from off the house, wee use to say the house will fall shortly: so all the sorrowes and the disgraces that were cast upon our Saviour, so soone as he was persecuted, they were all preparations to his death. Againe, looke to the end why our Saviour came into the world, as in *Iohn 3. 8.* *Christ came to destroy the worker of the devill, that as Satan brought sinne into the world by Adam, and so death and condemnation by sinne; so Christ through his sufferings, brought in life and sanctifi-*

justification; so that the plaster should be applied to the place from whence the root of the disease came: As Satan brought sin into the world, and punishments by sin, so the plaster must be laid there, that all may be fully cured.

II. Again, when did our Saviour suffer paines in his soule? To this I answer, our Saviour did suffer these paines, partly in the garden, and partly upon the crosse: this will be plaine if you compare *Mattheu 26. 37* with *Iohn 19. 30* in Saine *Mattheu* he saith, that Christ took with him Peter, and the three finnes of Zebedee, and he began to be sorrowfull, and to be grievously troubled: he began to be sorrowfull, this sorrow and heavynesse was the paines of his soule: here he did begin it; and in *Iohn 19. 30* when Iesus had received of the vinegar, he said, now it is finished: what is that? there are many interpretations upon it, but I will follow that which I conceive to be most seasonable, as thus; *now is finished*; that is, the sup is over, the heavie indignation of the Lord that did pursue mee, and lie upon mee, is now over; and remember this word *finished*, doth argue that it had a beginning. There was a time when our Saviour began to grapple with this wrath of God, and now it is finished: this is the meaning of it; for it could not be meant of all the Prophecies that were of Christ, all which were not fulfilled, and though some were fulfilled, yet some were not; and therefore it could not be meant of them, as namely of his Prophecie: as *Ionah* was three dayes and three nights in the whales belly, so shall the Sonne of man be three dayes



and three nights in the heart of the earth: therefore, the text ſaith, that he began to bee in an agony in the garden, and when he cried, now it is finiſhed, then it was ended: that is, now the fit is over, and the indignation of the Lord is paſt: this ſhall bee made good in the third queſtion wherein it ſhall appeare that hee did ſuffer grievous paines in his ſoule: But before I come to the third queſtion, give me leave to premiſe ſome cautions, that ſo you may ſee how the way lies; and the cautions are three

1. Firſt, that whatſoever the Scripture doth ſpeak concerning the ſufferings of Chriſt, it means them really; they were not ſhewes nor ſemblances, but in ſubſtance. This I ſpeak the rather to avoid a cavill of ſome which thinke that Chriſt did onely ſay ſo, and did not ſuffer them really; this is a meere doting deluſion, and for ever to be abhorred; for unleſſe we yeeld it that Chriſt did ſuffer theſe really, wee ſhake off the truth of the whole ſtory, and ſo we can have no true foothold for our comfort.

2. Secondly, I ſay that whatſoever is expreſt in the Scripture, wee muſt conceive of it without the leaſt ſuſpition of ſinne in our Saviour: therefore evermore maintaine a holy reverence, and a holy regard of the actions and the nature of our Saviour Chriſt, that you may not charge him with the leaſt inclination to any diſtemper.

3. Thirdly, our Saviour was not compeld properly to ſuffer, either out of the neceſſitie of nature being weake and ſinfull; for indeed ſorrowes doe

doe come properly out of our corruptions, and flow out from thence; and as heat and fire goe together, so sin and misery goe together; but there was no such matter in the Lord Jesus Christ; nay, there was no outward cause in our Saviour, that could compell him to suffer miseries, whether he would or no: but hee did most willingly submit himselfe to divine justice, hee tooke our place and became our surety, and promised the payment of the debt freely; yet after he had done thus, it was necessary upon condition promised, and hee did also willingly make it necessary, that before he did suffer these punishments, he should undertake them; and then having thus undertaken, and upon certaine conditions promised, it was very fit and necessary that he should make good what he had promised, and performe what hee had undertaken: these cautions I thought good to adde to stop the mouths of all cavils that may arise in the hearts of those that are weake; for the ground of Christs sufferings was freely and willingly according to the promise and agreement which was betweene the Father and himselfe.

The third question followes, and that is this: *Quest. 3.* whether our Saviour did suffer in body alone, or in soule alone, or in both: *Jo. 1. 1. 1.*

The answer apparently and punctually is this: *Answer.* Christ did properly and immediatly suffer the wrath of God in his soule, as well as hee did the paines of death in his body; hee did not onely suffer



suffer by communion and consent betweene the soule and the body; as namely, therefore the soule is pierced, because the body is pierced, no, but he did properly and immediately receive and suffer the wrath of God in his soule, as well as his body did death. The Scripture doth expresse it this way, and the Prophet foretold this in *Esay 53. 10.* *God shall make his soule an offering for sin:* you know every offering implies a full payment; they did use to confesse their finnes over the sacrifice, and then to slay it, intimating that the sacrifice was to undergoe whatsoever punishment was due unto their finnes: and so did Christ doe in bearing our finnes, nay Christ himselfe saith for *Mattheew 26. 38.* *My soule is very heavie and sorrowfull, even unto the death:* and that this must needs be the meaning of the text; it shall appeare by further explication; and therefore give mee leave to handle all the particulars of the sufferings of our Saviour: and for our proceeding herein, that I may be plaine, and that this doctrine may drop as the dew, and that levery spine of grasse may receive some sap and sweetnesse, and spirituall moisture there from, let me doe two things, wherein I will shew you that the sufferings of our Saviour were done partly in the garden and partly upon the crosse, and for his agony in the garden, let me doe two things:

First, I will shew you what the Scripture saith of that agony in the 14. of Saint *Mattheew*, and in the 26. of *Mattheew*.

Secondly, I will make it good that these sufferings

rings were most grievous sufferings, which hee suffered in his soule *but his heart was not full*

For the first, what our Saviour suffered when he was in that agony in the garden, *when he cried out, Father, if it be possible let this cup passe from me.*

The Scripture discovers the pith of all that anguish of soule, and the whole compasse of it, what it was that did thus fill the soule of our Saviour, and that is in these two things, and you shall finde them both in *Marke 13. 33.* where the text saith, when our Saviour was to enter into the combate, he saith thus, *hee beganne to bee amazed, and to be very heavie:* let me expresse them thus: hee beganne to bee driven to an astonishment, and to have his soule fild with the indignation of the Lord. First, our Saviour Christ foreseeing the wrath of God, and the combat of God the Father comming against him, hee began to be amazed: the word in the originall is this: That so you may see the depth of the distress, and the bottome of the cup. The word amazement comes from a word that signifies to bee in a stand, or to be astonished: such a sorrow as men use to have for the losse of some deare friend; nay the preposition in that which is added signifies a grieve beyond astonishment: whatsoever grieve could befall a creature without sinne, that all befell our Saviour: this word carries two things with it:

First, there comes an admiration from the suddenesse of the thing.

Secondly, a stroke of remour, which smiteth



upon the soule with the admiration of it, as when  
 a sudden and an unwonted and an intolerable evil  
 becometh to seize upon a man, and the stroke  
 of some terrour and feare strikes in and drives the  
 soule to an amaze, and in so much that the heart  
 saith, good Lord what will this come to, if this  
 befall mee, what shall become of mee? this is  
 astonishment. The second part is this, and that  
 goes further, and our translation expresseth it to  
 the full; *My soule becometh as be very heauie*, that's  
 our translation; but the word goes a degree fur-  
 ther, when this sorrow not onely strokes and  
 shooke the heart of our Saviour with the sudden-  
 nesse of it, but it entred into his soule, and filld  
 it abundantly, and rackt it to the uttermost of the  
 abilities of nature to beare it. Shall I deale na-  
 kedlye; this word *beuie*; carries two things with  
 it. First, that the soule of our Saviour was sur-  
 charged and filld, being full with the indignation  
 of the Lord, and that heavy vexation that lay  
 upon him: for so the word implies, abundance  
 of misery which doth beare downe the heart of a  
 poore creature, but this was not in the Lord Je-  
 sus Christ: though his soule were filled brimme  
 full of the indignation of the Lord, yet hee was  
 not overcharged with it. Secondly, hence it fol-  
 lowes, that all the faculties of the whole nature  
 of the soule of our Saviour, they gathered up  
 themselves, and they drew up all their forces, to  
 beate up themselves against the wrath of the  
 Lord, which was now comming upon them, all  
 the powers of his soule, the minde and the me-  
 mory,

mory, and hope and feare, they were all gathered up: as in time of warre, the souldiers come all forth from their garisons to close in the maine battell; so the Lord Jesus foresaw the wrath of the Father comming against him, and hee drew forth all his abilities, and left all other employments wholly, and brought them to fence and to fortifie themselves to beare this wrath of the Lord; as if our Saviour had said, Come yee all hither, and help to beare up my soule against the unsupportable wrath of God; this is the very skirt and selvedge of the word: yet observe this by the way, our Saviour was not deprived of the worke of any of his abilities, but onely they were cald off from all other employments, and they wholly betooke themselves to beare the wrath of the Lord, as the maine worke which now did lie upon them: and this may be done, and was done by our Saviour, and yet without sinne. As it is with a clocke, a man may stop the wheels upon force, and make them stand still, though there bee no distemper in the wheels causing it, but onely the hand which stops it: So it was with Christy there was no infirmities in the minde or memorie of our Saviour, but the hand of God was so heavie upon him, and the wrath of God so seized upon him, that all other actions ceased, and hee attended to no other thing, but to this, how to beare the wrath of God; the Evangelist in *Mattheew 26. 38.* shewes the explication of both these, *My soule is exceeding heavy, I am here and watch wihl mee; my soule is*  
*troubled* *beavie*



*beauie even vnto the death:* that is, my soule is besieged and beset, and beleagured with sorrowes, in every part, and I would expresse it thus: our Saviour Christ knowing Gods counsell and the hour approaching, and the thrones of justice prepared, and God as an angry Judge sitting thereon, with all the bookes brought forth, and all the sinnes of all the world there laid open, and God the Father as a Judge saith, these are the sinnes of those, for whom thou hast undertaken to die, and if thou answer not for them they must be damned; and there he saw the sinnes of *Massey* and *David*, and *Peter* and *Paul*, appeare before the Lord, and withall, he saw the glorious attributes of God all comming out against him; and mercy pleads, I have beene despised; and patience pleads and saith, I have beene despised; and justice pleads and saith, I have beene wronged by these men in the time of their ignorance: and therefore mercy, and patience, and goodnesse, and holinesse, and long suffering, and all these that have beene wronged, they all come to the Father for justice, and say, These have beene opposers of thy grace, and spirit, and they have wronged us, if they be saved, Christ must be punished; and hee seeth the wrath of the Lord making a breach against him, and seizing against him, and not onely so, but even all the Devils, and all the Jewes and Gentiles; God lets them all in upon our Saviour: now see whether hee had good cause to complaine; if hee looked up to God, there were all his attributes crying for justice against

against him, and death before his face, and the Jewes and the Gentiles, Herod and Pilate and all conspired against him, to bring in sorrow upon our Saviour: therefore hee cries, *Oh my soule is heavie even to the death, my soule is beset with sorrows*; the Jewes, and the finnes of all the world will have my life; thus he began to be astonied, and was faine to gather up all his abilities, that hee might fortifie himselfe against those evils. This is the sufferings of Christ in the garden, and yet I speake under it; and if I had the tongues of men and of Angels, I could not expresse it; for these words are never read of any mortall man, but that there is weaknesse in the same; onely Christ hath exprest thus much, that howsoever misery and wrath was able to overcome a poore creature, yet hee bore it, and that without sinne. Let these two evils of the Jesuites bee removed before wee goe any further, and the explication before spoken of will answer both.

First, say they, if Christ in his agonie suffered the wrath of God, and if this made him to cry out, *Father, if it bee possible, let this cup passe from mee*; if this bee so, then say they, our Saviour must continue in the agonie from the garden, till he came upon the crosse; but that hee could not doe, for hee checks Judas, and reprooves Peter; not as a man astonied, but as a man in his right wits; and hee answered Pilate calmly, and hee prayed holily, and commended himselfe to God the Father, and he was not as a man astonied in all this: therefore hee was not now in the agonie.

To



Answer.

To this I answer, the objection growes upon a false ground, for they conceive that because he was in the agonie, therefore it must continue untill his being upon the crosse; I say no, thats false; for our Saviour entred into the agonie, as into a combat, and he that enters into a combat, hath many bouts in it: as there are many stormes and tempests, but there are some beames of sunshine betweene them, so here there is some interims. It is in this case as it is with a man in a burning fever, a man hath many intermissions betweene the fits; so although our Saviour bore all the whole wrath of God, yet he had intermitting fits of it; as in *Matthew 26. 39, 42, 44.* in the 39. verse, he prayed and said, *Father, if it be possible, let this cup passe from mee;* and he went away againe the second time, and prayed saying, *Father, if it be possible let this cup passe from mee;* and he went againe the third time, and prayed yet more earnestly saying, *Father, if it be possible let this cup passe from me:* and as it is in *Luke 22. 44.* *Hee entred into the agonie, that is, into the fit, as we use to say of a sicke man; now the fit is upon him, he prayed once and came againe, so one fit was over; he prayed yet againe, so two fits were over; then he prayed yet more earnestly, so the third fit was over: here are three bouts which hee had, when hee wrestled with the indignation of the Lord. Therewere three stormes in this tempest, and betweene every little storme, he had a pleasant gale of ease and refreshing: This is the answer to the first objection.*

Secondly,

Secondly, if the wrath of God seized upon the soule of our Saviour, then the cause being the same, the effect must needs be the same; therefore he must needs be still in the agonie, when he was upon the crosse: *Object. 2.*

You must know that the sorrowes and sufferings of our Saviour issued onely from these two causes.

First, from the wrath of God comming upon him for our sinnes.

Secondly, our Saviour did willingly according to the agreement made betweene him and the Father, put himselfe under the wrath of the Father; he laid his head upon the blocke, and upon the anvill, under the blow of divine Justice. Now it is not the wrath of God alone, nor the willingnesse of Christ alone, but from the wrath of God comming upon him, and his willingnesse in submitting to the wrath of God: for Justice saith, if these bee saved, thou must suffer; and Christ saith, I am contented, I will, yet so farre as I see fit, and may be for my honour; this shewes that he did it willingly: Therefore hee was a cause by counsell, and a voluntary disposer of his owne worke; therefore he might either satisfie justice by bearing the whole wrath of God, or else he might take a breathing while as he saw fit; so that howsoever you frame the objection, yet the answer is cleere: for when a man hath taken worke to doe by the great, hee may goe to his worke, or he may leave his worke, provided that he doe performe it according to bar-



gaine: or a man may speake if he will, or else if he will, he may keep silence: so Christ undertooke to suffer for us, but provided when hee would; and as he would: *Matthew 26. 37.* He began to wax sorrowfull, that is, hee did it freely, hee entred into the combat of Gods displeasure, he undertooke it when he would, and as much at once as he would, provided that hee did pay and suffer all; for the curse doth not require that Christ should suffer all at once, but onely that he should satisfy the justice of God againe: the humane nature of Christ could not so well beare all the wrath of God at once; therefore he tooke it at three times: as when a man cannot well drinke a great potion at one draught, he drinks and breathes, and then drinks againe and breathes, and then drinks the third time: so Christ was resolved to beare all the wrath of God, and because it was too grievous for the humane nature to drinke it all at once, therefore hee drinks and breathes againe, and then drinks the second time, and breathes againe; and so drinks the third time, and so our Saviour was able to suffer all, and not to bee driven to any distemper or weaknesse; for all those distempers of affections, they arise from these three grounds:

1. Either affections prevent judgement:
2. Or else it will not yeeld to judgement:
3. Or thirdly, it disturbs judgement.

Now our Saviour tooke one draught, and then breathed, and then tooke another draught, and breathed againe, and so drinke it at the third time, so

so that none of all the sorrowes of the agonie that he undertooke troubled him, because hee undertooke it when he would, and yet bore all, and so gave full satisfaction. Thus you see what our Saviour suffered in the garden in his soule, and it was such a kinde of sorrow, that he tooke onely *Peter*, and *Iames*, and *John* with him, and no more.

Now in the next place, I come to fasten upon the prooffe of the point, to wit, that this sorrow must needs bee more than can come from the paines of death, and I shall make it good by force of argument, that this sorrow cannot come barely from the naturall death; I shall give you grounds from Scripture, and from reason, and I reason thus:

All the sorrowes that came upon our Saviour, they came by reason in this cup, that is, from these sorrowes, and miseries that he was to beare, both in the agonie in the garden, and upon the crosse: Now that cup which brought astonishment in upon his soule, and fild it full of anguish, and drove him to an amaze, and not only to weep bitterly, but to trickle downe drops of clodded blood, that cup must needs bee more than the pains of a naturall death, but that cup which caused all this, was that which brought them in, and made him thus to be astonished, and fild his soule with anguish, and wrested clodded blood from his body; therefore this was more than naturall death: the latter part of the argument is undeniable, namely that the agonie came from this cup;



therefore the cup was the cause of his sorrowes, and griefes, and teares; but to thinke that naturall death should drive our Saviour to this astonishment, it is unreasonable to thinke it, that the Souldier should beare that which the Commander cannot beare, and that many a poore Christian that hath but a little grace, should beare the paine of a naturall death for a good cause, and that comfortably; and shall not Christ the Fountain of all grace beare much more? it is unreasonable for any man to thinke so: therefore there must be more than the paines of a naturall death, in the sufferings of our Saviour. Hee that gave his Saints grace to beare these paines of the naturall death, he hath much more grace in himselfe to beare them, and to come forth from under them.

*Use 1.*

Is it so that the Lord Jesus Christ was driven to this astonishment, and to all this misery? then what use will you make of the point? shake the tree, and gather the fruit: Let every soule learne from hence what will bee the fruit of sinne, and what he may expect from sinne, if he doe rightly conceive of it: wee use to judge of physicke by the working of it, especially if it be some strange kinde of physicke, then the working of it will discover the nature of it: And as it is with some great personages, as the Popes and such like, they have their tasters to taste their meat for them; for certainly if the meat doe poyson him that tastes it, then it will doe him no good that eats it: so see what sinne hath done in Christ, and the same  
it

it will doe in thee; what he hath received from it, doe thou looke to partake of the same, if thou continue in sin: He onely tasted of it by way of imputation, and he had onely the shadowes of sin, as I have formerly shewed: hee had onely the taste of sin by way of account, and charge, and imputation: therefore if it made him sicke, even to death, then know thou sha't bee sure to feele the same: it will worke upon thee much more that hast sin not by way of imputation, but thou hast it by way of commission: and thou canst sit at thy base pleasures, and loose company, and sinfull occasions, and *drawest on iniquitie as it were with cart-ropes*; it will bee thy death, if the Lord be not mercifull unto thee to save thee, and the Lord Christ gracious to pardon thee: therefore let us not judge of our sinnes according to our conceits; it is that which cozens and deceives thousands of poore creatures; therefore let us not value our sinnes according to the sweetnesse that our owne corrupt heart findes in them, nor according to the pleasure that wee expect from them; they goe downe merrily now, but they kill as certainly. It is the great weaknesse of poore soules, that wee see sinne a great way off through many glasse windowes, many mediums and covers, there are many profits, and pleasures, and dalliances, that are betweene sinne and us, and we see sinne through all these, and therefore sin is welcomed and received, because it seemes pleasant: but now I would have you see sinne in the nature of it, and therefore looke upon sinne



in the Lord Jesus Christ, and there see it in its colours, and see what vexation it brought on our Saviour, the same it will bring upon thee, unless the Lord be the more mercifull. Is is with sinners, as it is with children; little children that know not the nature of a Beare or a Lion, if they lie sleeping, they will bee ready to play with them; but if the Beare begin to shake himselfe, and the Lion begin to rore, it makes not onely children afraid, but even the stoutest to flie, wee dally with the hole of the Aspe: sinne hath devoured thousands at this day, and children that wee are, we play with sin, and with the pride of our owne curled hearts, and our lusts, and our ambition, and uncleannesse, and with the neglect of Gods ordinances, and every other corruption: The drunkard playes with his drunkenesse, and the adulterer with his dalliances, and the proud man with his ambitious thoughts, and so every wretch with his wicked practices, and this ambition is now asleep; but if you could see these roring uponyou, and ready to devoure you, then certainly you that now take delight in them, would flie from them: *Proverbs 7. 27.* It is observable what sinne will doe, the adulterous woman meets the poore deluded creature, and she inticeth him with her base lusts, and he dreams of nothing but Downe beds, and all kinde of dalliance, and hee knowes nothing but goes as an Oxe to the slaughter, untill a dart strike through his liver, and he knowes not that it is for his life, hee goes and his life goes: *Her house is the way to the grave,*  
*which*

which goeth downe to the chambers of death: the like is in *Iudas*, hee desired to betray Christ, and for what? onely to get a little poore pittance of *thirtie pence*: his covetousnesse was now asleepe, and he had a murdering heart towards the Lord Jesus Christ, and a coverous heart for himselfe: all this while sinne was asleepe; but when Christ was attached and condemned, then *Iudas* began to be worried with his corruptions; hee comes in horreur of heart and throwes downe the *thirtie pence*, and comes into the high Priests hall, and saith, *I have sinned in betraying innocent blood*: Now tell mee, *Iudas*, is it good to bee covetous now? when his conscience was awake, and the wrath of God began to seize upon it, and the Lion began to rore upon him, then his heart began to shake within him, and hee departed and went away and hanged himselfe, his sinne made way for it: and thus it will be with every wicked man in the world. Howsoever now you have delusions to cozen others, and you have your unjust measures, and you can carry it away bravely, your corruptions are now asleepe, but that covetousnesse out of thy shop, and that adultery out of thy chamber, it will one day rore upon thee: looke upon the hands of Christ, and they will say, these hands were pierced by sinnes, and it was sinne that hath filled this soule with astonishment. Oh all you that see and heare the good word of the Lord this day, see what sin hath done with our Saviour, and expect the like effects from sinne, if you still continue in it.

Now



Now we come to the second parr, that is, his sufferings upon the crosse, where wee shall have much to doe with the Jesuites. You see what he suffered in the garden, now follow him to the crosse, for when he was in the garden, he only tasted of the cup; but when he was upon the crosse, he drunke the cup quite off; in the garden he only sipped the top of it, but now hee drunke the dregs of it, and the bottome and all. For the opening of this, looke *Mar. 27. 46. about the ninth houre*, that is, about three of the clocke in the afternoone, when he was crucified, *he cried out saying, Eli, Eli, lama sabachani*; Now Divines say, and Interpreters conclude, and I doe professe it, and I beseech you attend to it, that in this crye & complaint of our Saviour, was discovered the dregs of the cup of the fierce indignation of the Lord; now before I come to the naked and proper sense of the words, consider thus much: there are two interpretations of it; First, there is one of the Jesuites, which we must confute and remove. Secondly, there is another interpretation of sound Divines, which we must receive and yeeld unto. For the first, *Bellarmino* and others make the meaning of the words to be this, that our Saviour Christ here complaines that he was left to the hands of the Jewes, and that God the Father would not deliver him from that temporal death which they would put him to; therefore said they, our Saviour in the sense of the death natural, cries out that God had left him in the hands of those ungodly men; therefore they say the words run thus, *My God,*

God, my God, why hast thou thus forsaken me, and left me thus in the hands of Pilate, and Herod, and the Jewes to crucifie mee: it is a sinewlesse and a weake imagination, that I may speake no worse of it, for I can hardly beare it with patience: and that this sense is false there are 2 reasons to beare against it. First, this meaning is taken from a false ground, and therefore the ground and bottom being brittle and weake, the building must needs fall. It is a weake thing for a man to say, that sometimes the miseries and deaths of the Saints of God, argue a forsaking of God: for I say, that though the Saints of God are sometimes delivered up to death by the wise providence of God, yet they are not said to bee forsaken of God: 2 Cor. 4. 9. *Wee are persecuted, but not forsaken; cast downe, but wee perish not:* You know what the ordinarie promises are in this kinde; *I will be with thee in sin troubles, and in the seventh I will deliver thee:* make this, the heaviest afflictions of the Saints of God, nay death it selfe is so farre from being an argument of Gods forsaking them, that it is an argument of their glorying in God; as in 2 Cor. 12. 10. *Therefore I take pleasure in my infirmities and reproaches, necessities and persecutions:* and in anguish for Christs sake, the Apostle joyceth in persecutions, and in the midst of all extremities.

A second reason why it is false is this, God is said to leave his servants two wayes, and there are no other wayes in Scripture that I know of. First when God takes away his assistance in the time of



trouble, and hee lends not that strength and that assistance, whereby with patience they may beare, and with courage goe through those afflictions, but now and then hee lets them to bee foiled, by their owne infirmities, and to fall by their weaknesse, that they may learne to see their owne weaknesse, and learne not to trust in themselves, but in the Lord their God: Now this forsaking cannot, nor did not befall our Saviour in common sense, because hee prayed for assistance, and whatsoever hee prayed for, hee had: as *Hebrewes 5. 7. Hee was heard in this which he feared,* and so consequently assisted: nay, he was confident of the issue of it, *Luke 23. 43. 47* when the good thief upon the crosse said, *Lord, remember mee when thou comest into thy Kingdome;* the Lord answered him, *this day shalt thou be with mee in Paradise*: nay, David did prophesie this of Christ, and Christ himselfe performs it, *Psalme 16. 8. I have set the Lord alwayes before mine eyes, for hee is at my right hand, therefore I shall not be moved* therefore God the Father did not leave our Saviour, but hee did assist him, that hee was above all sorowes, and afflictions.

2 Secondly, the other kinde of leaving which the Scripture speaks of is this, when the Lord takes away the sense and feeling of the sweetness of his love, and favour from the soules. *Psalme 27. 9. David saith, Hide not thy face from mee, withdraw not thy servant in displeasure, I am not a servant of doles.* Here I demand of thy

old man in M man.

man, but especially of the Jesuites, whether of these two they will grant? God did not forsake the Lord Jesus Christ the first way; therefore he must doe it this way, or none at all; and if any man grant this, then he grants the cause: for then there was not onely the death naturall, but the displeasure of the Lord seized upon his soule; and unlesse they doe grant this, then this absurditie must needs follow upon it, that Christ was not at all forsaken of God: for he that was constantly assisted, and refreshed by the sense of the love and favour of God, he was no way forsaken: Joseph was in prison, but God was with him; and Daniel was in the Lions den, but God was with him: and in 2 Chron. 25. 2. *God is with you, while ye are with him*: now if Christ had assistance from God the Father to strengthen him, and the sense of the sweetnesse of Gods love to refresh him, then hee was no way forsaken, which is professedly contrary to this truth, and it is to give the good Spirit of God the lie; therefore away with those imaginations, so that the answer is cleare, that God the Father did take away the sense and feeling of the sweetnesse of his love from our Saviour; and this made him to crie out, *My God, my God, why hast thou forsaken mee?* thus much to wipe away the cavils of the Jesuits. Now I cometo shew the right sense and interpretation of the words which wee ought to receive, and here you may see the great worke of Christ, and the love of Christ, and the comfort of a Christian: the text includes two things, which



trouble, and hee lends not that strength and that assistance, whereby with patience they may beare, and with courage goethrough those afflictions, but now and then hee lets them to bee foiled, by their owne infirmities, and to fall by their weaknesse, that they may learne to see their owne weaknesse, and learne not to trust in themselves, but in the Lord their God: Now this forsaking cannot, nor did not befall our Saviour in common sense, because hee prayed for assistance, and whatsoever hee prayed for, hee had. as *Hebrewes 5. 7. Hee was heard in that which he feared,* and so consequently assisted: nay, he was confident of the issue of it, *Luke 23. 42. 43.* when the good thief upon the crosse said, *Lord, remember mee when thou comest into thy Kingdome;* the Lord answered him, *this day shalt thou be with mee in Paradise;* nay, David did prophesie this of Christ, and Christ himselfe performs it, *Psalme 16. 8. I have set the Lord alwayes before mine eyes, for he is at my right hand, therefore I shall not be moved:* therefore God the Father did not leave our Saviour, but hee did assist him, that hee was above all sorowes, and all tribulations.

2 Secondly, the other kinde of leaving which the Scripture speaks of is this, when the Lord takes away the sense and feeling of the sweetness of his love and favour from the soules. *Psalme 27. 9. Thy good faith, hide not thy face from mee, neither cost mee thy servant in displeasure, when thou shalt be angry with mee.* Here I demand of any man,

man, but especially of the Jesuites, whether of these two they will grant? God did not forsake the Lord Jesus Christ the first way; therefore he must doe it this way, or none at all; and if any man grant this, then he grants the cause: for then there was not onely the death naturall, but the displeasure of the Lord seized upon his soule; and unlesse they doe grant this, then this absurditie must needs follow upon it, that Christ was not at all forsaken of God: for he that was constantly assisted, and refreshed by the sense of the love and favour of God, he was no way forsaken: Joseph was in prison, but God was with him; and Daniel was in the Lions den, but God was with him: and in *Chron. 15. 2.* *God is with you, while ye are with him:* now if Christ had assistance from God the Father to strengthen him, and the sense of the sweetnesse of Gods love to refresh him, then hee was no way forsaken, which is professedly contrary to this truth, and it is to give the good Spirit of God the lie; therefore away with those imaginations, so that the answer is cleare, that God the Father did take away the sense and feeling of the sweetnesse of his love from our Saviour; and this made him to crie out, *My God, my God, why hast thou forsaken mee?* thus much to wipe away the cavils of the Jesuits. Now I cometo shew the right sense and interpretation of the words which wee ought to receive; and here you may see the great worke of Christ, and the love of Christ, and the comfort of a Christian: the text includes two things, which



contains the very dregs of the cup: First, that God tooke away the sense and feeling of his love and favour: Secondly, God the Father laid a curse upon him. There is a dereliction, and a malediction, in the words forsaking, and the curse: therefore add to this place but *Gal. 3. 13.* and you shall have the full sufferings of Christ, *Christ hath redeemed us from the curse of the Law, being made a curse for us, because it is written, cursed is every one that hangeth on a tree:* so that when hee was crucified and hanged on the crosse, then hee was made a curse for us, and then he was forsaken. Let mee a little open both the passages to you: First for the forsaking of our Saviour, *why hast thou forsaken mee?* when he cried thus, and rored for the very disquiernesse of his soule, there was more in it than ordinarie: I will discover the substance of this forsaking of Christ how farre it went, and that in three particulars, that you may know how far to steere your judgements in conceiving the sense of the Spirit of God in this place: this forsaking of Christ may be conceived of in three conclusions:

1. First, it was not a totall forsaking of our Saviour, but onely in part, and it was not a perpetuall forsaking, but for a while, and it was not a taking away the Godhead from the manhood of our Saviour; but the Godhead was ever united to the manhood, and did evermore support it.
2. Secondly, this forsaking was on the Fathers part, and not on our Saviours part; the Father forsakes Christ, but Christ went after him: God

rooke.

tooke away the sense of his love, but the Lord Jesus Christ cried after him, and laid hold upon him, and saith, *My God, my God, why hast thou forsaken me?* the Father went away, but the Lord Jesus Christ went after the Father, and would not let him goe: God the Father might justly forsake our Saviour, being made sinne for us by account and imputation: being our suretie, God the Father might justly take away and withdraw the sense of the sweetnesse of his love and favour from the Lord Jesus Christ, without any sinne; but now the Lord Jesus Christ could not have forsaken and gone away from the Father without sinning, so that this forsaking was on the Fathers part, but our Saviour held fast, and would not be carried away, *My God, my God, &c.* As *Iob* saith, *Though hee kill mee, yet will I trust in him:* so that *Iobs* trusting, and Gods killing anger might stand together: and when the Lord wrestled with *Jacob* and said, *Let me goe, for the day breaketh;* *Jacob* said, *I will not let thee goe, until thou blesse me.* God may goe away from *Jacob*, but *Jacob* may not goe away from God for want of confidence, and assistance: so that this forsaking is to be apprehended wholly on the Fathers part, for our Saviour did not goe away from God by diffidence and distrust.

Thirdly, and here lies the main pitch and heart blood of the point, that wee may speake tremblingly and wisely, in this great and difficult point. The conclusion is this, the soule of our Saviour, that is, the whole man was for the while



deprived of the sense of Gods favour, and the feeling operation of his love and mercy that might comfort him; I say, it was for the while, and this seems to be the reason of those strong cries, and heart-breaking complaints of his: You know when a man cries, then there is misery, and trouble upon him; and when he cries loud, and puts forth all his powers, it implies a marvellous weight, nay, it gives us to conceive of a kinde of admiration, and a kinde of wondering with himselfe, what the cause of it should bee: It seems here that this was the cause of the sad complaint, because in his agonie there were some inklings of Gods mercy, and now and then a starre-light, and a little flash of lightning to cheere him: but now all the sense and feeling of Gods love was gone, and not so much as any little star-light to cheere him up; and that drives him to a wonderment, saying, *My God, my God, why hast thou forsaken mee?* Is it possible that thou canst thus forsake thy Sonne; whats the reason of it? what, and an onely begotten Sonne; not that the spirit of consolation was ever taken away from our Saviour, nor that the Godhead was taken away from the manhood, and so left comfortlesse, and supportlesse; no, no, but howsoever the spirit of comfort and consolation was there, yet the sweetness of that consolation, wherein he had refreshed and solaced himselfe, that was quite taken away.

*Oh but, say the Jesuites, this seems strange; for if this bee so that all the sense and sweetnesse*

*Object.*

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of

of Gods love was taken away from him, then how  
can he say, *my God, my God?*

It is a conceit for a Jesuite, and not for a *Answer.*

Christian; for faith and the want of feeling may  
goe together: Christ longed after mercy, though  
hee saw nothing, and hee cried, *my God, my God;*  
though hee had no sense of Gods love, the stron-  
gest faith may stand where no sense is; *Esay 50.*  
*16. Hee that walketh in darknesse, and hath no light,*  
that is, he that is altogether in misery, and sorrow,  
and anguish, and seeth no light of comfort and  
consolation, what must hee doe? must hee cast  
away all hope? no, let him stay himselfe by the  
power of faith upon his God. So then Christ  
may have, and had confidence, to say, *my God, my*  
*God,* and yet hee was deprived of the sense of  
Gods love, and the feeling operation of his mer-  
cy and favour, and: God the Father might take  
away the sense and sweetnesse of it, without any  
weaknesse on our Saviours part, because his  
withdrawing of the sweetnesse of: Gods love,  
brings onely a punishment upon the soule, and  
takes no grace nor holinesse from the soule of  
our Saviour.

Now wee are come to the bottome, now our  
Saviour foresaw all the mercy, goodnesse, and  
compassion of God the Father going away from  
him, and hee pined after it, saying, *my God, my*  
*God,* mercy is gone, and compassion is gone in  
regard of the sense of it. Now that you may see  
the weight of the sufferings of our Saviour, con-  
sider thus much, that the taking away the sense  
of



of Gods love, discovers it selfe in Scripture after this manner.

The Lord in this worke of his, and in this hea-  
vie withdrawing himselfe, he turnes away his face,  
and lookes another way; deprives him of the in-  
joying of the sweetnesse of his fellowship which  
formerly hee had: *Jonah 2. 4. Jonah* was a good  
and a gracious man, though he was a strange man,  
as one observes, yet when the Lord had dealt  
something strangely with him, and cast him into  
the sea, a whale receives him; and when hee was  
swallowed up of the whale, he was then swallow-  
ed up of a greater griefe; for God had taken  
away the sweetnesse of his love from him: there-  
fore saith he, *I am cast out of thy sight*; hee would  
play the riddle away with God, and would goe to  
Tarsus; therefore God casts him out of his sight  
to his owne apprehension: therefore saith hee,  
*I am cast out of thy presence*: this was onely in re-  
gard of the sense and sweetnesse of Gods love  
and favour: this you may see in the example of  
David, *Psalme 31. 22. I said in my haste, I am cast  
out of thy sight*; as no question but *Jonah* prayed  
in the whales belly, and said, *Lord pardon my sinne,  
and forgive my transgressions*; no, saith the Lord,  
get you downe to Tarsus: so David prayed, and cri-  
ed earnestly saying, *one smile of thy favour Lord*;  
no, saith the Lord, and hee looked another way,  
yet thou heardest the voyce of my prayer: and so *Jo-  
nah*, yet will I looke towards thy holy Temple; hee  
looked to mercy whiles his eyes and his heart and  
all faild; so that faith may well stand, even there  
where

where there is no sense at all.

Thus it was here in the case of our Saviour, and thus the Scripture speaks admirable pithily; *Psalm 77. 9. Hath God forgotten to bee gracious, and hath he shut up his tender mercies?* as if he had said, though I may not have mercy, yet let me see mercy: hath God in anger shut up his mercy? the face of mercy is sweet, and the presence of mercy is comely: but hath God in anger shut up his tender mercies? hee hath not onely sent him going out of doores, as hee did *Jonah*, but hee shuts himselfe up that the poore sinner cannot come within sight of him.

Oh saith the sonne, I would my father would but looke out at the window that I might see him; but when hee will not suffer his sonne to looke upon him, this is heaue: so the Lord saith to his servants, no no, you have slighted my kindnesse, therefore I will locke it up, that you shall see him no more: In the second Booke of *Samuel*, the fourteenth chapter, the twentie eighth verse; *When Absalom had dwelt two yeares in Ierusalem, and saw not the Kings face, at length hee sends for Ioab to send him to the King, and said, either let me see the Kings face, or else wherefore doe I live?* It was a great fauour that hee might but see the Kings face; though hee might not inioy fellowship with him: this is a great trouble, when the Lord shuts up his mercy in anger: mercy hath come home to your hearts, and it hath besought you to take it; but you have dealt basely with the Lord and wal-



ked rebelliously against him, well the Lord will shut you out of his presence, and will shut up his mercy; and then you shall say that you had mercy offered to you once, and you would not accept it.

3

Thirdly, and this is the highest degree of all; the Lord doth not onely shut up his mercy that he cannot be seene, but hee goes away that a man cannot tell where to seeke him: Oh, saith the sonne, that I might but see my Father, but hee is gone, and then his heart is even swallowed up; nay, God doth not onely take away the sense and feeling of his favour beyond sight, but hee goes away from a man, that hee cannot tell where to seeke him, that if he would write letters as I may say, yet he knowes not where to send them; and if he call his father, he cannot heare him: Thus the Scripture speakes, and thus the saints of God have found it from time to time, *Psalm. 77. 7, 8, 9. Will the Lord absent himselfe for ever, and will he shew no more favour?* this translation is reasonable well, but the originall runs thus; *will hee adde no more to bee favourable:* as if hee had said, what will he not only not entertaine me; but is hee gone that I cannot tell where to finde him; and in the 3. verse, *Is his mercie cleane gone for ever?* This is the last of all, and that which contains the pith of all, that our Saviour speakes expressly of himselfe, that God goes not onely out of his presence, but out of his calling too: the place is excellent, *Psalm. 22. 1.* from whence these words were taken, *My God, my God, why hast thou forsaken me?*

me? why art thou so farre from helping mee,  
 and from the words of my complaint? God  
 is gone beyond call. Now that you may see  
 the weight of the sorrowes that lay upon our  
 Saviour, consider thus much: our Saviour was  
 not onely cast out of Gods favour, and God  
 did not onely take away the sense of his love, and  
 the feeling operation of his favour, that so he re-  
 ceived not the sweetnesse that he had done; but  
 Christ tooke the place of sinners, and therefore  
 God the Father shut him out amongst sinners,  
 and drew his mercy out of sight, and out of hea-  
 ring, and therefore he cried out, *My God, my God,*  
*&c.* Nay further, why art thou so farre from my  
 helpe? Hee cried out that hee tore his bowels  
 againe, and stretched out his throat and cries, *my*  
*God, my God,* and hee followes the mercy of God  
 the Father in this kinde, not that his faith did not  
 prevaile, but he had not the sense and sweetnesse  
 of Gods love; and so David in all that he spake,  
 saying, *will he be favourable no more? hath hee in*  
*anger shut up his tender mercies?* All this while  
 God was present with him by supposition,  
 though he held that vision of mercy off from his  
 soule: now at this time it seemes to me, and the  
 text will beare it, that though Christ before had  
 but three bouts in the garden, yet now all the sins  
 of all his elect children, and the cloud of sins of  
 all the faithfull did arise to a mighty great fog,  
 and the cloud did overspread all the whole hea-  
 vens as I may say, and did darken all the Sunne  
 shine of Gods favour: as it is with the Sun in  
 the



the firmament, when a little cloud growes greater and greater untill it cover the whole heaven, then we thinke it is almost night: so all the sinnes of all the faithfull did overspread all the whole heavens, that even the star-light of Gods compassion, and the lightning of Gods love and favour appeared not.

Now I come to the reasons of our Saviours grievous sufferings in his soule, and the reasons are these.

1 First, from the cause.

2 Secondly, from the place to which our Saviour was called.

3 Thirdly, from the love of the Lord Jesus Christ, which makes it most plaine of all.

Reason 1.

First from the cause, it cannot bee that it was the Jewes, and Herod, and Pilate, that made him crie out in this manner, but the justice of God the Father came against him, and the devill entred the combate with the Lord Jesus Christ upon the crosse: *Luke 22. 53. This is your houre, and the power of darknesse;* hell gates were set open, and the devils were all let loose upon our Saviour; and therefore as Divines doe wisely and judiciously observe in *Coloss. 2. 15. Hee led captivity captive, and spoyled principalities and powers, and tooke the hand writing of ordinances that was against us, and fastned them to his crosse:* hee was now in the maine combat with all the powers of sinne, hell, and death: These were they that did make the combat with the Lord of life.

Reason 2.

The second reason, is taken from the place which

which he underwent; he was to be a Priest, and he was to offer up himselfe for a sacrifice, not his body alone, but also his soule; as *Hebrews 9. 26* 24. *Christ offered up himselfe for a sacrifice.*

Thirdly, the love of the Lord Jesus was such, *Reason 3.* that of necessitie it must bee so, and those that thinke, that the Lord Jesus suffered nothing else but onely the death of the body, they wonderfully wrong the love of the Lord Jesus Christ: the like love was never scene, for had he suffered onely the death naturall, then some of Gods people had shewed greater love than ever Christ did: as *Paul, Romans 9. 3.* *I could bee content to want the sense of the love of Christ, for the people of the Jewes,* &c. Now if our Saviour had onely suffered the death naturall, then *Paul* could have beene content to doe more than Christ did: Thus you see the nature of this forsaking of Christ.

Secondly, there was also a curse which befell our Saviour, which here is intimated, but is fully expressed *Gal. 3. 13.* *Christ hath redeemed us from the curse of the Law, why? because he was made a curse for us; how doth he prove that? because it is written, cursed is every one that hangeib on a tree:* He proves the truth by the Type, the curse lay in this, that Christ did suffer whatsoever was due unto us: So the Apostle reasons, that whatsoever curse was due unto us, that our Saviour did suffer: the curse was this, the Father did not only withdraw the sense and sweetnesse of his love and favour from the Lord Jesus Christ, but hee also let in his heavie indignation, and wrath into his



soule, and that seized upon and filled the soule of our Saviour brim full, and this was the curse. The Scripture doth expresse it in two particulars, or there are two degrees of it.

First, the justice of God had a single combat with our Saviour in the garden, and there it had three bouts with him, the Lord dealt very roughly with him, and the blowes were very heaue that hee laid upon our Saviour there, for they went to the heart of him, and yet that was but a little skirmish: *Esay 53. 4, 5. God smote him, and bruised him,* insomuch that there was clodded blood seene to come dropping from him: these heaue bours that hee had, wounded him, and went to the very heart of him, but now patience, and forbearance, and long suffering, and mercy, and compassion, they all come into rescue our Saviour, and they afford him a little breathing, and refreshing, so that though the blowes were heaue, and the thrusts were sore, yet he did breathe and live; and it was not the maine stroke of all, and the reason was, because patience, mercy, and goodnesse, and bountie, came in to rescue him: but then the second part was this:

Not only Gods anger had a single combat with him, but at last the justice of God gathered up all the powers of it, and the wrath of God drew up all the forces together, and they marched in furiously against Christ: and whereas before the Father smote at him, and did thrust at him, now hee slew him. When our Saviour came to the crosse, and the heat of the battle lay upon him,

him, then all the sense and sweetnesse of Gods countenance and favour, they all left our Saviour in the open field; for in the garden hee had some refreshings, and some breathing times, and mercy, and goodnesse did step in and say, stay him not, but let him have some refreshings: but now the sense and the feeling of all these was gone.

The use of this last branch, it is a word of terror, and it is able to shake the hearts of the proudest wretches under heaven: they that set themselves against God and Heaven, and make nothing of the sinnes they have committed, nor of the wrath of God threatned, and when the Minister saith, Oh the end of those sins will be bitterness: this contempt of God, and grace, and holy services, and these oaths will be bitter in the latter end: How can you beare the wrath of God, and you cannot possibly avoid it; tust, say they, come, let us talke of other matters, and not busie our selves with these matters; well, saith the Minister, but the word is true, and the word saith it; well then, saith the soule, and I will beare it as well as I can: If I sinne, I will beare it; and if I come into hell, I shall beare it as well as another, and I shall make a shift for one? Oh poore sinfull creature, wilt thou beare it, and make thy part good as well as another? dost thou know what thou saist? let all those stouthearted men that sit in the seat of the scornfull, and make nothing of God, nor his wrath, nor of hell, nor of the sinnes that they have committed: let them know that they shall never be able

Use.



able to beare the indignation of the Lord; see here and behold a little, all you that make nothing of the withdrawing of Gods favour, *Psalm 97. 4, 5.* and *Revelation 6. 14, 15, 16, 17.* The heavens departed away as a scrowle when it is rowled, and every mountaine and Isle were removed out of their places, and the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and rocks, and in the mountaines, and said to the mountaines, fall on us, and to the hills, cover us from the presence of him that sitteth upon the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who shall be able to stand? If any man could beare up himselfe, then it were the great ones of the world: now take a scantling of your owne strength; if any were able to beare the wrath of the Lord, it were the kings and the mightie men, and the captaines, and the rich men of the world, but faith the text, *The day of the Lords wrath is come, and who shall bee able so stand?* It is not the soveraignie of the king, nor the skill and courage of the captaine, or the libertie of the freeman, or the slavery of the bondman that can deliver them; but they all crie to the rocks, fall on us, and cover us from the presence of the Lord: nay, that you may yet see the vildnesse and wretchednesse of your hearts, and the miserablenesse of your condition, when the presence of the Lord appeares, see what the text saith, *Psalm 114. 3, 7.* The sea fled, and the earth trembled, the hills melted at the presence of the Lord, nay, the devils

olden  
them;

themselves tremble, as in the 6. and 8. verses of  
 the epistle of Saint Jude. *The Angels which kept  
 their first birth, be now reserved in everlasting chains  
 under darkness to be kept for the judgement of the last  
 day.* they have their portion for the while, but  
 there is a great deal of wrath to come, and there  
 are many plagues coming, and they know  
 Gods wrath, and they shake and tremble in the  
 apprehension of it: now when you see this, goe  
 home to your owne soules, and let every man  
 that would heretofore (as his owne conscience  
 can tell him) flout God to his face, and make a  
 scorn of hell, and of judgement, and condensation:  
 go home, I say, & lay this to your owne hearts, and  
 say, is it so, that the mountains shake, and the sea shrinks,  
 and the devils tremble at the wrath of the Lord: good  
 Lord then how shall I be able to beare it, that am  
 not able to conceive of it, say if any man think that  
 hee is able to undergoe the wrath of God, and to  
 beare it off with head and shoulders, look but here  
 upon the Lord Jesus Christ that was perfect  
 God, and perfect man, he that created heaven and  
 earth, and bore up the foundations of heaven and  
 earth, yet when hee came to beare the wrath of  
 God, it forced teares from his eyes, and clotted  
 blood from his body, and made him cry out, *my  
 God, my God, why hast thou forsaken me?* Doe but  
 now compare your selves with Christ, and say,  
 did my Saviour buckle under the wrath of God?  
 then certainly it will breake you: therefore say  
 thou, if hee that was the Creator of heaven and  
 earth could not beare it, then how shall I be able



to beare it, when he comes against me for my sin  
 and corruption committed by me: therefore heare  
 and feare all you stout-hearted of the world, rather  
 now tremble while you may be comforted, than  
 hereafter when you shall never be eased: thinke  
 but with your selves how dreadfull that day will  
 be, when all the glorious attributes of God shall  
 take their leaues of you, he that before had a great  
 deale of mercy, and patience, and the Lord hath  
 wooed him saying, Oh once at last heare and see the  
 things that belong to thy peace: there is not one of  
 you all in this congregation, but that you have  
 beene compassed about with mercies, and the ju-  
 stice of God: it would have broken out against  
 you, had not mercy stepped in to rescue you,  
 how easie were it for the Lord to dash us all into  
 the bottomlesse pit every creature of us: there-  
 fore thank mercy, and patience, and forbearance,  
 that still you breathe, and say, blessed be God  
 that I have to deal with a gracious, mercifull and  
 compassionate God: that hath kept mee from  
 judgement, that I have not ere now perished in it.  
 Now thinke with your selves what a day it will be  
 when mercy shall weep over you, & take his leave  
 of you, & say, remember thou poore creature how I  
 met thee in thy walkes, and kneeled downe before  
 thee, and besought thee to take mercy, and to be  
 loved and pardoned, but thou wouldst not: adieu  
 therefore, this is the last time of asking, I will  
 never see thy face more, and with that patience  
 as it were buckles under the burthen, and saith,  
 I have borne with thee thus long, I have borne

twenty years with some, thirtie years with some, fortie years with others; and all this while I have borne with thee in thy pride, and stubbornnesse, and loosenesse, and uncleannesse; but now adew, never more patience to beare with you, what no more mercy, nor no more goodnesse, saith the soule, and they all say no; and shake their hands and say, adew thou rebellious heart for ever, it will make thy heart shake within thee, and thou wilt say, I shall sinke downe suddenly, there is nothing but wrath to bee expected, they are all gone to heaven, and you must be for ever packing to hell. Oh feare, and feare all you whom it doth concerne this day, if so bee Christ cannot beare it, then you cannot suffer it, but you will sinke under the same for ever.

Now I come to the reasons of the point in generall, why our Saviour suffered paines both in body and in soule, then the reasons of it in the three, and they are all of speciall use.

First, it is taken from the divine justice of God which required this by way of satisfaction, as being onely satiable and agreeable to the divine justice of God by reason of sinne, whereby Adam had intrenched upon the privilege of God the Father: every breach of the Law of God intrencheth neerly upon God himselfe, and therefore every sinne is of a provoking nature, because it is committed against an infinite majestie: therefore that divine justice may not be a loser, there must be a punishment not onely corporall,

Reason .i.



but also spirituall; for justice abates not any thing of the satisfaction, God is just, and this is justice to give every one his due; honour to whom honour belongs, and punishment to whom punishment belongs; therefore that justice may be preserved, she must inflict these punishments upon our Saviour being in our roome: the Jesuites have devised a cavill against this reason: say they, it needed not that Christ should suffer these, for the dignitie of the person of our Saviour may dispence with some part of the punishment, and if he beare death, it is sufficient, he may bee freed from the other paines in his soule. Now that this conceit of theirs is a thing marvellous injurious to the justice of God the Father, and to the wisdom of the Lord Jesus Christ, and to the death of Christ, I prove it thus; for by the same right that the dignitie of the person of our Saviour might abate of the punishment, by the same right the dignitie of his person might as well take it quite away: if one drop of the blood of Christ would save all the world, then what needed Christ to have suffered the pains of death; for if the dignitie of the person might free him from the one, it might free him from the other also, but the Law and Justice of God required whatsoever Christ did in his wisdom suffer, and the death of Christ was not superfluous, and besides the dignitie of the person is so farre from freeing him from the punishment, that it fits him to beare the punishment, it exempts him not from the punishment, but it furnisheth him with abili-

abilities to beare it: as he must be man, that hee may suffer finitely, so he must be God that must satisfie infinitely: the justice of God requires two things.

First, such a kinde of punishment as may bee futable to the wrong of the Law, by the sinne of *Adam*; that is an infinite punishment.

1

Secondly, the person must bee such a one, as may be regarded: therefore he must bee such a person, as must be able to beare the punishment, and to satisfie infinitely, and to come forth from under it: therefore the excellency of Christ as he was God, doth not dispence with the punishment, but enables him to suffer it, as the infinite wrath of God was exprest and shewed upon man by reason of sinne; in laying on this punishment both in body and soule: so the infinite sufferings of Christ underwent them both; therefore that which divine justice required, and without which it is not satisfied, that he must suffer; but the justice of God did require it, and without it the justice of God was not satisfied: and therefore Christ did suffer both.

2

To this argument the Jesuites reply, it needed not; say they, that that curse which *Adam* did deserve, should bee suffered by the second *Adam*, which is Christ; for, say they, God might have pardoned all the sinne of *Adam* without any satisfaction; or else by his infinite wisdom and power he could have provided another way, and therefore if Christ suffer but in part, it may suffice.

Objection.

To which I answer, it is a foolish, nice, and silly

Answer.



silly curiosity to inquire of Gods absolute power  
 what he might have done and what he hath power  
 to doe, when we see what he hath done: for as  
 hee will save the humble mercifully, so hee will  
 preserve his justice in the salvation of man, Esay  
 53. 10. *The will of the Lord shall prosper in his hand,*  
 and Psalme 40. 8. *I desire to doe thy will, oh my God:*  
 It is the will of God that Christ should come  
 and should suffer for our sinnes; he hath revea-  
 led what his will is, and it is silly to inquire  
 what God might doe, when we see what he hath  
 done: And besides, this I take to bee an everla-  
 sting truth, that none of all the attributes of God  
 can ever interfere or crosse one another, it cannot  
 be, for then God should not procure nor main-  
 taine his owne glory, for when hee should pro-  
 cure the glory of his justice, hee should wrong  
 the glory of his mercy, and when he should pro-  
 cure the glory of his mercy, hee should wrong  
 the glory of his justice: and the glory of  
 his justice must bee preserved as well as the  
 glory of his mercy magnified; the mercy of  
 God cannot wrong justice, nor the justice of  
 God cannot overpower mercy: therefore hence  
 infer thus much, if there were no means in the  
 world whereby the justice of God (which had  
 received wrong) could be satisfied, but only by  
 the sufferings of him who was God and man;  
 then it was against the will of God, and against  
 the will of Christ which was both God and man,  
 and against their glory and dignitie to devise  
 another way or means to pardon sinne without  
 the

the satisfaction of divine justice, it is against his glory, power, and wisdom, to wrong either justice or mercy, for he should either have wronged mercy in not pardoning, or else wronged justice in not punishing of Christ; therefore if there should be no way to doe it, but only by the death of him who was both God and man, then there was no other way of redemption but this way, for an infinite justice being wronged, there is no way else to satisfie an infinite justice, but by the suffering of him who was infinite, and that was onely the Lord Jesus Christ, for there was no more infinites in the world.

I will winde it up thus, that punishment which was included in the curse, and which was deserved by the first *Adam*, that was suffered by Christ the second *Adam*; but the punishment both of soule and body, were the punishments included in the curse, and deserved by the sinne of *Adam*; therefore it is borne by the second *Adam*, as certainly as it was deserved by the first *Adam*.

The third reason is taken from the office of Christ, and the place which he underwent, because our Saviour Christ was our suretie, and our finnes were charged upon him, and hee became paymaster: so that the covenant which hee had made with God the Father, bound him to it, and his faithfulness and truth tied him to it, may he take all our finnes upon him, and therefore he must satisfie for them. If the Lord Christ were our suretie, and tooke all our finnes upon him by imputation, and the debt was made his, then  
the

Reason 3.



the payment also must be discharged by the Lord Jesus Christ, but certainly all your pride and stubbornesse, &c. they were all charged upon our Saviour, and set upon his score, and laid upon his backe : therefore hee must suffer for all, because hee was made sinne for all : so the issue of the point is this, unlesse the Lord Jesus Christ had suffered both in soule and body, justice had not beene so fully satisfied ; but the justice of God required both, and the curse included both, and therefore Christ suffered both, and hath fulfilled whatsoever was, or could bee required by divine justice.

Now to come to the use, something must bee said to iustifie the riches of Gods free grace, the first use shall be this.

Use 1.

It shall bee a word of confutation, and it directly meets with Popish Purgatory : a wicked error that fals like *Dagon* before the *Aske*, and like clouds dispersed by the *Sunne*, so that sortish imagination is hence condemned by this doctrine : it is a dreame devised to picke mens purses, and to delude mens consciences, and to fill the Popes coffers, they thinke that Christ frees every faithfull man from the punishments of hell, and from all that any sinne hath devised, but onely there are some veniall finnes, and the punishments of those, a man must suffer for himselfe : and therefore when a man dies, hee must goe downe to Purgatorie, and there bee purged and cleansed from the evill of them : this is that which they say, if they can but perswade men that

that they shall be in Purgatorie, and that the Pope can pardon them; what will not a man give to bee freed from it? this dotage is cleerly confuted with the evidence of the former truth, I will openly expresse it thus: If Christ suffered all the plagues which divine justice required, then there is neither the punishments of Hell, nor Purgatory to be suffered by the faithfull; but our Saviour suffered whatsoever the justice of God required: and therefore neither sinne, nor hell, nor purgatorie, have any thing to lay to the charge of Gods cholen.

Secondly, it not onely meets with them, but it dasheth in sunder another conceit that seemes to finde acceptance with others; for hence it is cleere, that all the troubles, and miseries, and afflictions; either anguish of heart inwardly, or miseries outwardly; they cannot properly bee called punishments inflicted upon the faithfull, be they never so sharpe and bitter in themselves: being laid upon the faithfull they lose that propriety, and they become corrections; Christ hath suffered all punishments, and therefore God the Father will not require a double payment for one debt; and therefore howsoever their grievances are many and great, yet they are but chastisements at the worst, and they lose that venom of plague and of punishment; as it is with the sea water, it is salt of it selfe, and hath a brinish saltnesse, fretting wonderfully; yet when it passeth thorow the veines of the earth, all the saltnesse is gone, and it becomes fresh, and is



of a cooling nature: Just so it is with the afflictions that are sometimes inflicted upon the godly, howsoever in themselves they are sharpe, and brinish, and fretting; yet the heaviest afflictions, though never so sharpe and bitter, yet when they passe through the merits and mercy of the Lord Jesus Christ, they retain onely their cooling, cleansing, and refreshing nature.

*Object.*

But some will say, doe not these things befall alike to all, as *David* saith, *Psalm* 88. 15. *Thy terrors have I suffered from my youth upwards*, doe not these things come alike to all? the same povertie, the same misery, the same anguish of heart; doe not these fall alike to all, as in *1 Chron.* 21. 12, 13, 14. was there not much misery befell *David*, and doe not the same plagues that befall the one, befall the other? the holiest man, and the prophaneest man partake alike in these; wherein lies the difference then?

*Answer.*

I answer, the difference lies in two particulars.

- I. First, the judgements that are laid on the wicked, they come from Gods anger, and God requires them in way of satisfaction unto divine justice; but all the corrections, and chastisements, and terrors, and troubles that befall the godly, they come from Gods love, and from his Fatherly care. A Physician cuts a man, and an enemy slays a man, the knife was all alike; but to the one, it comes from a friend, and to the other it comes from an enemy: so God doth send afflictions to the godly, and to him they

come from the hand of a Father, and to the other they come as from a Judge : there are no judgements sent upon the wicked, but they come in part of satisfaction; and divine Justice saith, thou must to hell for all those sinnes of thine, and I will have something in part of payment, before thou come there; but to the godly, the wrath of God is satisfied to the full, and the debt is fully paid : and therefore God never layes any thing upon the Saints so much to satisfie divine justice, as to correct and amend them.

Secondly, all the punishments and corrections that come upon the godly, the Lord so orders, and tempers, and sweetens them by his saving graces, and by the worke of his Spirit, that they all worke and turne to their good, the love of God is so farre shed abroad into their hearts by the power of Christs merits, and so shewed therein, that they procure good and comfort to their soules for ever; but in the punishments and curses of the wicked, they come from under the crosse more hardened, and more blinded, and more fierce and rebellious against God and his grace; but the godly come from under the crosse more holy, and more meeke, and more patient, and reformed in their lives and conversations: as it is with the poyson that is taken in hand by a skillfull Physician, hee knowes the nature of it, and knowes how to correct it, and to take away the malignant qualitie of it, either of the cold, or of the heat: so afflictions of themselves are plagues, and judgements, and they are able to



harden the heart, and to blinde the minds: this is that *Ahaz*, saith the text, even wicked *Ahaz*; this is the punishment and poyson of the wicked; and it bringeth punishment upon them; it blinds their mindes, and hardens their hearts; and therefore, whensoever a wicked man doth come forth from under the curse, he is farre worse than hee was before, his heart more dead and more fierce, and hee walkes more rebelliously against God and his grace; but when they are laid upon the people of God, the Lord Jesus Christ takes away the malignant qualitie of them, and all the poyson of punishment and povertie, and takes away all the venome of sicknesse and disgrace, and it is now a preservative, and it is good to be afflicted, as *David* saith, and to have the poyson thus corrected, and to humble him, and to purge him, and to doe him good in his latter end; they are the same in nature, that they are unto the wicked, but the difference is in the qualitie of them; therefore the conclusion is thus much; That all afflictions come from the hand of a loving Father upon the godly, and though they come in anger to their sinnes, yet they worke for their good and salvation.

Thus much for the point of speculation, and for the information of the judgement; now let us come home to the affections, and cheate up our hearts a little in the application of the point.

*Pse 2.*

In the second place it is a word of comfort to all you that are beleivers: you that have heard the

the treasures of mercy, and the death of our Lord Jesus Christ laid open, view them & take them all to your selves for your comfort: Are your hearts perswaded that Jesus Christ suffered all the punishments, and drank off all the cup, and hath left none for you? then me thinkes this may make you goe away cheared: there is no death, no hell, no divine justice for you to undergoe; goe your way cheared, and so you may, for you are delivered from wrath, hell, and punishment: this is an incomparable chearing of soule, to all the faithfull of God; bee their condition never so meane, and their estates never so low, come all hither, and take that grace and mercy that is purchased and offered in the Lord Jesus Christ.

But me thinkes I heare some beginne to cavill *Object.* against this truth, and say, let them take mercy that have a right to it, and thanke God for it those that have a title to it, and that have great parts and abilities, and answerable obedience, let those take it, and blesse God that ever they saw the day: but, what I? have I any share in the death of Christ? and what, did Christ suffer the death of the crosse for me, my sinnes so many, and my condition so bad, and I cannot tell whether I have any faith or no, it is so weake and feeble? are all punishments removed? I cannot thinke it; This is your owne fault, for this mercy is for thee, for every faithfull beleeving soule, bee his estate never so low, be thy faith never so weake: Hast thou faith but as a grain of mustard seed, that thou canst scarcely know whether thou hast faith



or no, yet if it bee true faith, there is grace and mercy enough for thee in the Lord Jesus: therefore come and draw the water of life and comfort out of the wels of salvation, that is, out of the sufferings and obedience of the Lord Jesus Christ. You have heard that the heart of our Saviour was amazed, and astonished, it was for thee; therefore bee thou cheared, Christ suffered the wrath of the Father, and came from under it, and that is thy victory, be thou for ever cheared. Our Saviour was imprisoned, that thou mightest bee delivered; hee was accused, that thou mightest be acquitted; he was condemned, and therefore there is no condemnation to thy soule; he suffered death, that thou mightest live for evermore; therefore goe your way, and goe chearily, and the God of Heaven goe with you: feare not any punishment now, for why should you feare them, when you shall not feele them? You may here have a ground of double comfort in the time of thy greatest distresse, whether it be in honour of heart within, or trouble without; in both these the Lord Jesus Christ will pittie you, and will rescue you from all in his owne season: therefore lift up your heads in the midst of all troubles whatsoever.

First in all outward troubles, and in the heaviest trials, thou shalt be pittied in them; though Christ be gone up to heaven, yet hee hath his bowels of pittie and of mercy with him, and his bowels of mercy in heaven, came over a poore dismaid creature, that is dismaid either because  
to                      899                      of

of thy finnes, or because of those punishments which thou fearest for sinne: *Hebrewes 4. 15.* Wee have not an high Priest that cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort: wee have not an high Priest that is a stranger to crosses and troubles, neither have wee an high Priest like *Gallio*, that cared nothing for those things, that is, he was not troubled with the persecutions of others: as their cups are full, and they are not troubled with the poverty of others, they are at rest and ease, and they are not troubled with those that are in misery, but hee was tempted in all things like unto us: and so *Hebrewes 2. 13.* wherefore in all things it behoved him to bee made like unto his brethren, that he might be mercifull, and a faithfull high Priest, because he suffered and was tempted; hee is also able to succour those that are tempted. When the poore doe cry, oh pittie and compassion for the Lords sake; oh you know not what belongs to a hungry belly, nor to a naked backe; so I say, you know not what it is to have a distressed conscience, and therefore you have no remorse to them that are such; but you must not think that Christ was not touched with our infirmities: though hee sit at the right hand of the Father, yet he hath not forgotten his people, but he hath left his love, and his compassion with us, and he is touched when we are troubled: *Paul* persecuted the Church, and *Christ* saith, *Saul, Saul, why persecuest thou me?* the foot is pricked in earth, and the head complaineth of it in Heaven;



Heaven; he felt the rage and malice of *Pauls* persecutions, though haply poore goodman such a one, and poore goody such a one was persecuted, yet our Saviour was touched and troubled with it: therefore let me tell you how to succour your selves, when you finde the wrath of God lie heavie upon you, and the anguish of soule lies sore upon you: I might also speake of the rage and malice of the wicked, but when the arrowes of Gods wrath seize upon the soule, and God seemes to bee displeased, and to goe away from the soule, and mercy, and love, and the sweetnesse of compassion is going; as it was with Christ, when he cried out, *My God, my God, why hast thou forsaken mee?* Hee findes not that sweetnesse of mercies that formerly hee had done; these are troubles indeed: Now learne you to looke up to Christ, and looke to bee pittied by the Lord Jesus Christ. It may be thy husband, or thy wife, or thy friends will not pittie thee, but will say, he is turned a precise fellow, and see now what good hee hath gotten by running to Sermons: thus they adde sorrow to sorrow, and persecution to persecution; because God hath smitten thee, therefore they smite thee too, but yet notwithstanding all this, looke thou up to the Lord Jesus Christ, and know that thou shalt finde favour; he will have a fellow-feeling with thee in all thy miseries; therefore plead with the Lord Jesus Christ, and say, Lord in thy estate of humilliarion, thou wert a man full of sorrowes, and thou sufferedst much perplexity, thou knowest what it is to suffer the

the wrath of a displeased Father, and thou didst crie out, Father, is mercy, and love, and goodnes, and all gone? Oh blessed redeemer, heare these cries of them that crie to thee for mercy; thou that didst suffer for poore sinners, doe thou succour poore sinners: and Jesus Christ will certainly pitie you, and will send his good Spirit from heaven to comfort you, and he will command loving kindnesse to comfort and refresh thee. You that groane under your burthens, hee will command loving kindnesse to come to such a mans house, and to visite such a one, and will say, such a man is troubled, I command thee to comfort him: and, salvation, I charge thee goe to such a house, and tell such a man that I love him, tell him that I suffered for him, and was forsaken, that he might not be forsaken, I was condemned, that he might be redeemed: It is a great comfort that the Lord Jesus Christ is touched, and knowes how to deliver such as are tempted. He that bore up the frame of the heavens, and never groaned under the pillars of the earth, yet when he was to beare the wrath of God, he shrunke at it and said, *Father, if it be possible, let this cup passe from me:* he that bore the wrath of God for thee, he will certainly pity thee.

Secondly, you shall not be pittied in outward sorrowes onely, but goe your way for ever cheered; you shall bee free from all inward miseries and troubles, you shall bee delivered from hell and condemnation every beleeving soule of you. Do not think that God will passe by poore little



ones, no he will not lose one of you, but he will  
 in his appointed time helpe and deliver you :  
 therefore be not troubled, not dismaied, but resolve  
 of this and say, I shall bee delivered, therefore  
 let my soule be for ever cheared, what would you  
 have, and what doe you feare ? Is it your sinnes ?  
 doe you think that they beate you an old grudge ?  
 and they will bee clamouring up to heaven  
 against you, and complaining of you at the throne  
 of grace, doe you feare them ? so you may just-  
 ly, because of that secret sliding off from the  
 truth : Oh saist thou, my errand is done in hea-  
 ven before this time, and my sins knocke at hea-  
 ven gates, and say, Justice Lord, I have taken  
 them in their sinnes, and therefore as thou art a  
 God of justice, execute justice upon a rebellious  
 soule. Now therefore remember that Jesus Christ  
 hath suffered, he hath taken thy sinnes upon him,  
 and hath suffered the punishments of them,  
 1. *Ioh. 1. 1. Little children sinne not at all* : It were  
 to be wished that a man might be alwayes hum-  
 ble and poore in spirit, and doe all good against  
 the evil done to him ; and it were to be wished  
 that a man could walke exactly before God ; but  
 it is not possible so long as we have this body of  
 death it will shew it selfe, but if we doe sinne, we  
 have an Advocate with the Father, Jesus Christ the just ;  
 he is gone to heaven to tell the Father that all is  
 fully answered, and he saith, Father save all those  
 poore soules whom thou hast given mee, I have  
 paid all, and answered all for them ; and therefore,  
 Father, I will that all that thou hast given mee,  
 may

may be with me; where I am, that they may behold my glory: thus he pleads, for he doth not plead as we doe, but he saith, Father I will: Now if there be any erie against the soule by reason of sinne, Christ stops it; sinne pleads, and Christ pleads, and who will prevaile thinke you? therefore be not discouraged, we have an Advocate with the Father: the finnes of your dreames this last night, they have done your errands in heaven before you did awake: but let them plead what they can, we have an Advocate with the Father in Heaven, and he pleads our cause in heaven, and he will prevaile in whatsoever he pleads for; he will be heard, & all the pleas of sin shall be fully answered: Heb. 12. 22, 23, 24. ye are not come to the mount that might not be touched, nor unto burning fire, &c. But ye are come unto the mount Zion, & to the citie of the living God, and to the Spirits of just and perfect men, and to Iesus Christ the Mediator of the new Testament, and to the blood of sprinkling, which speaketh better things than the blood of Abel: what did the blood of Abel speake? see that in Gen. 3. 9, 10. where is Abel my brother, said the Lord, and he answered, I cannot tell, and I my brothers keeper? Oh thou wretch saith the Lord, the voyce of my brothers blood crieth to me from the earth for vengeance against thee; thus all our finnes doe speake: but there are some finnes that crie and say, Lord, this soule is taken to bee a Christian, and a Professer, and one that hath some grace; but, Lord, against knowledge, and conscience, and the directions of the Ministers, we have sinned thus and thus: there.



therefore good Lord execute judgement upon him; but now here is your comfort you poore Saints; I confesse these wretched corruptions of your hearts play the backe friends with you many times; but we have the blood of Christ, that cries for mercy, and pardon, and refreshing, and forgiveness: sinne pleads and saith, Lord doe me justice against such a soule, but the blood of Christ saith, I am abased and humbled, and I have answered all: Christ shall be heard, and if he plead the cause, the day is certainly yours, and hee pleads without any fees, and his blood speaketh on your behalfe, and your sinnes shall never be heard against you: but what sticks upon your stomackes?

*Object.*

Oh you have heard, that the Lord is a just God, hee is so, hee is holy and blessed, and of pure eyes that cannot endure to behold any polluted or uncleane thing; and if God be strict to marke what is done amisse, who can abide it? Oh then, say you, you have these sinnes and corruptions, and God is pure, and you are polluted, and you have many secret windings and turnings, and devices; and you say God knowes all the crevices of my heart, and sees all the frame of my soule; and if the Lord marke what is done amisse, nay hee will marke what is done amisse, *who then shall be able to stand?* How shall I be able to answer it: especially considering that Satan saith, I have sinned, and why should I not be cast out as well as others have beene cast out that have sinned; Lord execute justice upon them

as they have deserved: how shall wee helpe our selves herein? yes admirably, for then the blood of Christ comes in, and that satisfies all, Gal. 5.

22. 23. The fruits of the Spirit is love, joy, peace, long-suffering, gentlenesse, meeknesse, temperance, faith, against such there is no law: so it is here, there is no law, nor no condemnation to beleivers truly penitent for their sins, there is no punishment to them, nor no wrath to execute judgement upon them, because the debt is paid, and the Lord is just and cannot, and righteous and will not doe it: but saith the Devill thou hast sinned, and why shalt thou not bee condemned for it? but saith justice, hold thy tongue Satan, for there is no law against them that repent: what troubles you now?

Why, the very truth is, the thoughts of Hell *Answer.* astonish my heart; me thinkes I see a little peep-hole downe into hell, and the devils roaring there, being reserved in chaines under darknesse, untill the judgement of the great day; and me thinkes I see the damned flaming, and Iudas and all the wicked of the world, and they of Sodome and Gomorah: there they lie roaring, and damnation takes hold upon them, and the wrath of God sinks them downe to hell: Now I have sinned, and therefore why should not I be damned, and why should not the wrath of God bee executed against mee? I answer, the death of Christ acquits thee of all, and although the wrath of God be of admirable power and force, yet you shall bee acquitted by the death of the Lord Jesus:



Revelations 20. 6. Blessed and holy is he that hath a part  
 in the first resurrection, for on such the second death  
 shall have no power, that is, wicked men and the  
 ruffians of the world that scorne all commands,  
 and despise all the ordinances of God, and the  
 lawes of men, and neither of them can take place  
 in their hearts, they breake all bonds, and cast  
 away all commands, and the threatnings of God  
 can take no hold upon them; but though they  
 are so rebellious here, yet everlasting condemna-  
 tion shall take hold of them, and shall have power  
 over them hereafter, and will drag their soules and  
 bodies downe to hell, and there they shall suffer  
 intolerably, and incomprehensibly, and then hell  
 and condemnation shall tell them thus much,  
 seeing the commands of God could take no hold  
 upon you, therefore we will: the mercies of God  
 could not perswade with you, but the judgements  
 of God shall prevaile against you. What be-  
 comes of all the great and mighty men of the  
 world? where is Pharaoh and Nimrod, and the  
 rest of them? the wrath of God hath throwne  
 them upon their backs in hell; but you that are  
 true believers, the second death shall have no  
 power over you; though wrath and condemna-  
 tion seeme to lay hold upon you, yet there is no  
 power in them to condemne you, because if  
 Christ hath taken away the paines of the second  
 death, then it shall never oppresse such as belong  
 to the Lord Jesus Christ: therefore goe your  
 way comforted, there is nothing that shall ever  
 prevaile against you.

Oh

Oh, but faith the soule, could I see Heaven. *Object.*  
 gates set open, if the way were open and plaine:  
 that I might see the way and walke in it, then I  
 could be comforted: but, what I in heaven? the  
 Angels are all holy, and God is a holy God, and  
 a pure redeemer, and all things there are pure, and  
 undefiled; can such a wretch as I am come to hea-  
 ven? certainly, the Saints will goe out of heaven  
 if I come there.

No the blood of Christ will doe all this for *Answer.*  
 you, and it will make way for thee into heaven:  
 as *Hebr. 10. 19, 20.* Seeing therefore brethren,  
 that by the blood of Iesus we may most boldly enter into  
 the holy places by the new and the living way which hee  
 hath prepared for us, through the vail which is his  
 flesh: marke two things in that place; you may  
 have boldnesse; you feare now that your finnes  
 will not bee pardoned, and that God the Father  
 will not accept of you: well, be not proud and  
 sawie, but take the blood of Christ along with  
 you, and goe on boldly, and chearfully. All you  
 that have an interest in the great worke of God,  
 either for brokennesse of heart, or vocation to  
 call you to rely upon the Lord Iesus Christ, bee  
 thou a sinner; If thou hast faith, I speake not of  
 the measure of faith, but hast thou faith, then  
 why sittest thou here drooping? Go you on chee-  
 rily, and undauntedly, and goe with comfort to  
 everlasting happinesse: every thing gives you  
 comfort, had you but eyes to see it, God and  
 men, Heaven and earth, sinne, justice, hell and  
 condemnation, gives you all comfort. If you  
 looke



looke up to justice that saith, you poore beleev-  
ing creatures goe your way comforted, I am se-  
rified to the full: If you looke to hell, and  
death, and condemnation, they say be comfor-  
ted, you poore beleeving soules, we have no pow-  
er over you, the Lord Iesus Christ hath conqu-  
ered us; and if you looke to your owne sinnes, they  
tell you thus much, and say, be for ever comfor-  
ted, for wee have pleaded against you, but wee  
have lost the cause: If you looke up to heaven,  
there you may see glory and happinesse, and blef-  
sednesse ready to entertaine every beleeving soule,  
and they all call after you and say, *Come ye blessed  
of my Father, inherit the Kingdom prepared for you:*  
therefore goe away cheerily, and get you to hea-  
ven, and when you come there, be discomforted  
if you can; if Christ, and God, and Heaven, and  
all call you and say, come all hither, you beleev-  
ing soules, then lift up your heads with joy, and  
draw the waters of comfort and consolation  
from this truth; onely remember this here, when  
you finde your sins roaring upon you, and telling  
your Father that you have sinned, and justice  
cries, and hell threatens, then take the blood of  
Christ, and see before your eyes all that ever  
Christ hath suffered, and see justice fully satisfied,  
and heare the blood of Christ speaking, as well  
as the clamours of sinne: it is the misery that we  
are in, that we can heare the bawlings of Satan, and  
of corruption, crying and saying, what, you sal-  
vation, and yet have these and these corruptions?  
we heare these, and we hearken not to the other;  
the

the blood of Christ hath pardoned all, and will cleanse all: Oh heare that voyce, and you shall see and heare that it speakes admirable things: this is the second use.

Thirdly, hath Christ done all this? then stand amazed at that endlesse and boundlesse love of the Lord Jesus Christ, but onely that the Scripture cannot lie, and God hath said which is faithfull and true, and cannot be deceived, and is infinite in all his workes; otherwise, man that is sensible of his sins and wants could not beleieve it, but yet Christ hath done it, and it is worth the while to weigh it, and to consider of it in a holy admiration: although wee are not able to walke in any measure answerable thereto: had our Saviour only sent his creatures to serve us, and had we onely had some Prophets to advise us in the way to Heaven; or had hee onely sent his Holy Angels from his chamber of presence to attend upon us, and minister to us, it had beene a great deale of mercy; or had Christ come downe from the heavens to visit us: It had beene a peculiar favour, that a King will not onely send to the Prison, but goe himselfe to the dungeon, and aske, saying, is such a man here: a man would thinke himselfe strangely honoured, and the world would wonder at it, and say, the King himselfe came to the prison to day to see such a man, certainly he loves him dearly; or had Christ himselfe come onely and wept over us, and said, Oh that you had never sinned, and oh that you had more considered of my goodnesse, and the excel-

*vse 3.*



lency of happinesse; oh that you had never sinned, this had beene marvellous mercy; but that Christ himselfe should come and strive with us in mercy and patience, and we slight it; and not onely to provide the comforts of this life, but the means of a better life, and to give us peculiar blessings; nay, that the Lord Jesus should be so fond of a company of rebels, and hell-hounds, that he thinkes nothing good enough for them; hee hath prepared heaven for them, and he gives them the comforts of the earth for their use too: nay he hath given them his blood and his life, and all, and yet you are not at the highest: what doe you talke of life? hee was not onely content to part with life, but hee was content to part with the sense and sweetnesse of Gods love, which is a thousand times better than life it selfe, as *David* saith; *The loving kindnesse of God is better than life it selfe*: He was content to be accursed, that we might be blessed; he was content to be forsaken, that we might not be forsaken; and to bee condemned, that wee might bee acquitted. Oh all you stubborn hearts, that heretofore have made nothing of the blood of Christ and his honour, but though the judgements of God, and the hammer cannot breake your hearts, yet let this mercy breake you, and reason with thy owne heart in this manner, and say, Good Lord, is this possible? Lord, this is too much, for reason cannot reach it, nor nature cannot doe it, to give himselfe and his life, and to bee forsaken and despised; that a rebell and traitor should be received

ceived to mercy; certainly I shall love him as long as I live, yes, and doe so too; and seeke to that Jesus Christ, and honour him, and say, for ought I know I may obtaine a part in Christ, therefore I will never wrong him, nor grieve his good Spirit more. The Lord say Amen to the good desires of your hearts, that you may stand and wonder at this compassion of the Lord, that is out of measure great.

Hath the Lord suffered all these punishments for us? then what shall wee doe for the Lord Jesus Christ? returne an answer to the Lord, what course you will take to answer the kindnesse of the Lord. When *David* had received many kindnessees from the Lord, he lookes up to Heaven and saith, *I will love thee dearly, O Lord my strength*: Love is the loadstone of love; therefore have love enlarged in this dutie, be not scantie in your love, but bestow your hearts fully, and liberally, upon the Lord Jesus Christ, and let all returne love to the Lord Jesus Christ, and love him in all things by all means, and at all times, and know that the death of Christ requires this, and will call for it: I doe not love that a man should give the Lord Jesus Christ a little scanty desire, and a few lazy wishes, but love him with all thy soule, and with all thy strength, and say, *I will love thee dearly, Oh Lord my strength*: when thou dost rise in the morning love Jesus Christ, and bathe thy heart in it; and when thou art in the way, or at thy labour, love Jesus Christ that strengthens thee; when thou feedest upon

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the sweetnesse of thymeate, thinke upon the sweetnesse that is in Christ, and thanke the blood of Christ for all that thou hast, in all the richest thou seest, and in all the honours thou hast, and in all thy friends and means, and whatsoever thy heart loves or esteems, in that see Christ, and in that love Christ: why, what doth that concerne Iesus Christ? I answer, it will make it appeare that all that thou hast, is from the blood of Christ, and the blood of Christ is better than all the blessings you doe enjoy, and they are all nothing without this: for it is the death of the Lord Iesus Christ that ads a seasoning vertue to all the good things thou hast; so that these are not good to us, neither doe they worke good to us, but that they are given to us in and by the Lord Iesus Christ; for were they not given us in Christ, there is such venome and gall in our finnes, and the wrath of God it selfe which slides thorow all the good things here below, that it makes all the morsels gravell in the belly. In a word, the blood of Christ takes away the venome and indignation of Gods curse, which otherwise wou'd bring a plague upon what wee have, and what we doe enjoy: how many rich and honourable are there, if the Lord let but in a veine of vengeance into their consciences, all their riches and honours are base, and worth nothing; whats that to me? if I bee rich and a reprobate, honoured and damned, and the wrath of God to pursue me: therefore without the death of Christ all these things are but curses to us; the world

is a prison, and the creatures are our enemies, and every one of our actions are our witnesses to condemn us, and all our comforts are but gall and wormwood to us; nay were it not for the blood of Christ, your prosperity would be your ruine, your beds your graves, and your comforts your confusion: and therefore that they are not so, and that thou hast any comfort from these, goe blesse God for it, and say, Lord it is through thy blood that I have received any blessing, upon these blessings Lord, I might have drunke the cup of thy wrath, when I drunke this beere; I might have eaten my baue, when I eat my meat. I blesse thy Name, blessed Redeemer, for thy love, it is thy blood that hath purchased these things for me: if you have received from any thing here below any good at all, looke up to Christ and blesse his Name for it, and say, if this meat be so sweet, then what is the blood of Christ: therefore love Christ by all means, let all your words be words of love, and all your labour be the labour of love, and all your thoughts be thoughts of love, and muse of love; and speake of the treasures of mercy, and let all your affections be full of love, and all your workes be love, and lift up his Name and say, all ye that see my conversation that I walke so comfortably, blesse his Name for it; the blood of Jesus Christ hath done all this for me; I was a wretched creature, but the blood of Christ hath overpowred this rebellious heart of mine: honour him, and lift him up and say, my heart was hard and filthy, and my soule was de-



stitute of all good, and my finnes many, yet now I have some evidence of the love of God, blessed bee his Name for it, the blood of Christ hath done this for me: muse of him, speake for him, worke for him, and doe all for him, in all miseries and troubles, sorrowes and vexations, temptations without, and terrors within; love Jesus Christ therein, though these befall thee, yet the venome and poyson of them is gone, and they are sweetned unto thee: thy prison is libertie, thy contempt is advancement, in all the things thou hast, love Jesus Christ that hath procured these: and now if you will not love Jesus Christ, let mee aske you whom will you love? nay, whom else can you love? answer mee, will you love your friends that are deare unto you, or your Parents that doe provide for you, or your wife that is loving and mercifull to you? you will love these, as there is good cause you should, but love Christ more than all these. If you will love a friend, or a father, then much more Christ, that is the Author of all, and the continuer and preserver of all: a friend would be an enemy, but that the blood of Christ frames his heart. A wife would rather be a trouble, than a helpe, but that the blood of Christ orders her: therefore I say with Paul, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him bee Anathema, Maranatha*: aske your neighbours if they love not the Lord Jesus Christ; Let that soule bee accursed untill the comming of Christ to judgement: Curse him all yee Angels

gels in Heaven, and all yee Devils in Hell:  
Curse him all yee creatures, and let this curse re-  
maine upon him untill the comming of Christ  
unto judgement; and let these curses bee sealed  
downe upon him for ever, and when you are come  
to the end of all, this will bee the plague and the  
curse of all, that you had Christ and mercy ten-  
dered to you once, and you would not receive  
it: therefore since Christ hath thought nothing  
too good for us, even his life and blood, and was  
content to part with the sense and feeling of the  
sweetnesse of the love of God the Father,  
thinke nothing too good for Christ, but  
love him in all things, and by all  
means, the Lord grant a  
wee may.



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**FINIS.**

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